

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, JUNE 27, 1907.

NEW SERIES VOL. IX., NO. 26.

Notice to Employees.

For the betterment of the service and the safety of the public, it will from this date be the policy of this Company to NOT retain in its employ men who use intoxicating liquors or cigarettes or are in the habit of gambling. While it is the privilege of each individual to eat, drink and smoke what he pleases, it becomes the duty of this management to have in its service only men of sober and temperate habits, physically and mentally able to perform the duties to which they may be assigned.

Approved: John Murphy,
James D. Callery, Pres. Gen. Supt.
Pittsburg, Pa., April 20, 1907.

When this notice was posted at the barns of the Pittsburg Railway Company, The Sunday School Times asked Superintendent Murphy his reasons for issuing the order. Here is his convincing reply:

Being an officer of a Company that carries—and of course is responsible for the safety of—over two hundred and twenty-five million people per year, it becomes my moral and legal as well as my public duty to use all reasonable means to protect the lives and further the comfort of this large number of passengers. Having for some time back noticed that our accidents were increasing, upon investigating the cause I satisfied myself that the standard of our men who did not use liquor or tobacco (the latter in the form of cigarettes) was much above that of those who used either. I therefore deemed it my duty to abate the evil so far as lay in my power to do so, and tried to uproot it and cast it out through discipline, but found this method inadequate and ineffectual. I then went further, and concluded the desired end could be attained only by removing from the service or refraining from employing all men addicted to the objectionable habits alluded to.

It is my aim and intention to pursue this policy without abatement, since I have by it proved beyond all doubt that it has raised the standard of our men. I have been criticised for the stringency of the order, especially the prohibition of the use of cigarettes; but on the other hand I have the assurance of our division superintendents (of which we have twelve), aided by my own observations, that persons addicted to the use of cigarettes, especially young men, are the most careless in their duties and less able to perform them than men using liquor in moderation. I may also mention that in seventeen years' experience as manager of public utility corporations, I have had occasion to promote many of our men from the ranks of conductors and motormen to officers, and in no case has a man using whiskey come up to the requirements.

John Murphy,
General Superintendent.

"It is gratifying to read evidences of the growing feeling of friendship between nations. Only a short time ago Emperor William proposed to a body of students three cheers for Roosevelt, which were given with a hearty good-will.

"Graces unexercised are as sweet perfumes slumbering in the cups of the flowers; the wisdom of the great Husbandman overrules diverse and opposite causes to produce the one desired result, and makes both affliction and consolation draw forth the grateful odors of faith, love, patience, hope, resignation, joy, and the other fair flowers of the garden. May we know by sweet experience what this means."

"He who feels no interest in the waving cornfields, 'the innumerable laughter of the sea,' the rush of the mountain torrent, the shadows of the forest, the bird-songs at dawn, the busy hive of human toilers in the many-peopled town, the mingled tragedy and comedy which make up the world-drama, is equally unfit for earth or heaven. Though it be only for a season, yet even here we are the guests of God, and should try to make ourselves thoroughly deserving of His gracious hospitality."

"The spirit can no more live without being fed than can the body. But what can it feed on? All about us is of the earth earthly. Where are the green pastures in which the Good Shepherd can make His sheep lie down satisfied with the abundance? There is but one answer—in the Word. The Word of God is the food of the life of God. The Word of God read, marked, learned and inwardly digested is essential to healthy spiritual life. The blessed man finds his strength in the law of the Lord, and in His law doth he meditate day and night."

"Throughout all the discussion and legislation about pure foods the thought has occurred again and again, 'Oh, that the public might receive the same instruction and the same protection as to the kind of nourishment their minds and hearts receive!' It is of high importance that the people should get the honest, clean, wholesome meats, vegetables, grains, fruits, and spices they pay for, otherwise they may be damaged in health as well as in purse. But by as much as the inner life is superior to the life of the body, by so much is it of greater importance that the mind should be fed with purity and truth.

It is said that there are 70,000 more women in Boston than there are men. This is accounted for by the fact that a great many of Boston's unmarried men have gone West to newer countries. This same thing is true of most eastern cities. On the other hand, there are many more men in the West than women. It occurs to us that it would be a good idea to restore an equality of the sexes in both places, by more women going West and fewer men. In the beginning, God said it was not good for man to be alone. If it was not good then, it is not good now. If both will do right the life of each is enriched by the presence of the other.

"There are poisoned souls, happily not always beyond remedy, but none the less poisoned—weakened, corrupted, perhaps death-stricken. The divine counsel is, 'Buy the truth and sell it not,' and they have gone into the markets where truth is ad-

vertised for sale, have paid the price, and have received adulterated goods—men's guesses, the fashionable religious fad of the hour, scientific doubts, philosophic speculations, new thought, the latest scholarship, what not. They feed their souls on these uncertain viands, and instead of strength, weakness comes; instead of satisfaction, craving; instead of fulness, emaciation. All that our souls need is pure bread and water—the bread that came down from heaven and the living water that only Christ can give."—Ex.

"Our times are in God's hand, the making is in our own hand. The end of our life is in God's hand, the ways and means are in our own. The difference between Bible history and other history is that the one is written from the viewpoint of God, the other from that of man; one gives God credit, the other says nothing about Him. There may be difficulties connected with the escape from Egypt but that something of the kind, with its attendant marvels, took place there can not be the slightest question. In the writings of Israel there are references to this event. There are songs celebrating it, there are figures of speech based on it, there are prophecies growing out of it, and many of the facts in Israel's after life are the direct outcome of it. This event has taught many a moral, but the thing that stands out most luminously is the fact of God."

"There is an Indian proverb that says: 'Before the paleface came there was no poison in the Indian's corn.'"

For ages these wild people had planted their little patches of corn and gathered the harvest in its season. With patient industry they had ground the grain in rude, laborious ways, and used it for food, and it had been to them a blessing and a strength-giver. Then the paleface came, and in a short time the golden grain was being turned into a drink which is far from a blessing to those who fall under its terribly evil sway. The red man learned to know and like it, and it turned him always into a raging beast. It was indeed poison to his soul, as it is to thousands of others every year.

So it is with many things. If they are used aright, as they were meant to be used, they are blessings. If they are perverted to evil use, they are as hurtful as poison. Education is a blessing, yet how many turn their abilities to evil ends. Talent is a blessing, whether it be in music, or art, or any trade or profession. But there are many who turn that too, to wrong use, serving the world with the gift entrusted to them.

"It is not enough to be the possessor of a thing that is good in itself. It is also necessary to use it aright, or it may turn to an evil in our hands, dragging down instead of uplifting those who should be benefited by it."—Ex.

How Does God Call Men Into the Ministry?

By President E. Y. Mullins, Louisville, Ky.

In the Baptist Record of June 6th appears an article signed by Rev. Geo. W. Riley in which some comments are offered on an address written by myself and issued by the Baptist Theological Faculties' Union on "Choosing a Life Calling." The points raised by Brother Riley in his comments are of sufficient importance and general interest to justify a further statement from me.

First of all, let me say that the address was issued for the Baptists-Faculties' Union and has no reference to other denominations save in the table of statistics given.

I think much of the trouble in Brother Riley's mind will be relieved if he will understand the point of view from which the article was issued. The title "Choosing a Life Calling" was selected for two reasons. One is that the ministry is a calling and not a profession. God calls men into the ministry, and in the course of the pamphlet I define the call to the ministry, though as I was not writing on the call to the ministry specifically I could not go into that matter at great length. The other reason is that while the ministry is a calling, it is a calling which the minister chooses. No man could possibly enter the ministry without exercising a choice in the matter. The choice of the man's part is the result of the call. God addressed to the man, and not the result of the man's choice apart from God's previous call. This is the idea contained in the title, and therefore is not open to any objection made against it.

I feel confident that Brother Riley has not faced squarely all the consequences of his position, and as I know there are others who think with him, I venture to point out some of the implications and assumptions underlying what he has said, which as I see it are totally at variance with the teachings of Scripture. The fundamental difference between Brother Riley and myself is on the question of how God calls men to the ministry. I will try to put the case clearly. Brother Riley holds that the call of God is always immediate and direct, and never mediate or indirect. He says: "What has the external fascination of the ministry to do with the internal man making an eternal choice unless the eternal has first wrought upon the internal?"

Brother Riley objects to an appeal based on the destitution round about us. He thinks it is wrong for such destitution to be presented to Christian young men as an incentive to enter the ministry. After giving my table of statistics indicating the lack of ministers, he says: "This is indeed lamentable, but what has the mere fact of the destitution to do with the divine call to the ministry?" He also says that the fact that churches have difficulty in finding pastors has nothing to do with the question of the call to the ministry. He objects seriously to any comparison of the ministry with other lines of activity, because he thinks God will make his appeal direct to the man's heart, and that comparison with other spheres of activity will not enter into the question at all. He also says: "It is not so much a matter of our choosing a life calling as it is of the life calling choosing us, and our saying, Here am I, Lord." In brief, Brother Riley holds that God's call is never addressed to a minister through an argument, through persuasion, through the ordinary incentives and motives which guide men in making

their choice. He even denies that it is a choice on our part in any sense. So much for his theory.

Now my own view of the matter is that God uses any and all means which he sees fit to communicate to the man whom he wishes in the ministry regarding his will. He may speak directly through the Spirit within the man's heart without the mediation of any human agent whatever, though I think in most cases the call to the ministry can be traced to human agencies. The call to the ministry may be through the judgment of the church. Indeed, it seems to me perfectly clear from the New Testament that this was sometimes done. The church laid hands on men, and through the church God called them into the ministry. In the first chapter of Acts we read an instance of this kind. In the twenty-third verse of this chapter we read as follows: "And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Here the body of Christians put forward two brethren and actually resorted to the lot as a means of determining the Lord's will. According to Brother Riley, this was a profane interference on their part with the divine call to the apostleship. It was none the less God's call, however, because he used human agents to make the call known. Again in I Timothy 3:1 the Apostle Paul gives serious offense to Brother Riley, for he says: "Faithful is the saying, if a man seeketh the office of a bishop he desireth a good work." Here Paul is actually holding up inducements to men to enter the ministry. He is telling men that the ministry is a good work, and he actually refers to men seeking the ministry. This of course, according to Brother Riley, is wholly unlawful. God must speak directly to the man's heart and not through Timothy or Paul or any other human agent. Paul indicates that it was a proverb among them: "Faithful is the saying." It was not a momentary utterance of the apostle, but a quotation of a saying in current speech among them that "if a man seeketh the office of a bishop, he desireth a good work." The word translated seeketh is a strong word, indicating the stretching out of the hands to grasp a thing.

My appeal for the ministry in the address commented upon by Brother Riley was simply an attempt to indicate some of the points in which the ministry is a "good work." If Brother Riley's theory is correct, then Paul was greatly mistaken and those who put into current speech the above saying were entirely wrong. In Acts, chapter 14, verse 23, we also read that the missionaries ordained elders in every church. Doubtless there were some sort of human agencies which brought to these elders the claims of the eldership and led them to their choice. It is clear from the above Scriptures that God uses various means of making known his will to men whom he calls into the ministry, and that to teach that no appeal, no argument, no persuasion, no consideration of any kind should be presented to a young man in connection with the ministry is not only contrary to common sense but to the explicit teachings of Paul. I have no doubt that the majority of preachers were called through some

other Christian. In my own case a Christian woman voiced the call in the first instance. God made known his will to me through her words appealing to me to enter the highest and best of all callings. (Scores of ministers bear a similar testimony. It is none the less God's call because it comes through persuasion, through argument, through appeal, through a knowledge of the destitution round about us. We are to pray that God may send laborers into the harvest. We are to join faith and works in securing laborers for the harvest. Brother Riley would have us destroy the connection between faith and works in this matter of the ministry. He would insist that we have faith but have no works in trying to get laborers into the harvest field. His theory of the exclusively direct method of calling men into the ministry limits the sovereignty of God. He narrows God's sovereignty down to a single method of working. He assumes that God cannot reach men through other men; that God cannot make known his will through an argument or an appeal or an incentive, and he assumes that a man who enters the ministry because he saw the great need has not a genuine divine call, or because he considered the ministry higher and more exalted than other callings that he has no claim to a valid call to the ministry.

I am sure our brother has not thought through his problem and faced all its consequences. In saying, as above indicated, that it is not a matter of "our choosing a life calling" he makes a man a block of wood. He denies to man the only possible thing which distinguishes him as man from inanimate creation. I am truly sorry for the man who entered the ministry without choosing it. He would be like the rebellious and crying child who was commanded to go into the next room, and who refused, and whose parent took him in his arms, still crying, and rebellious, and transferred him physically to the next room. Any man called into the ministry on Brother Riley's theory would be exactly like this rebellious child, forced to do that which he had not chosen. The theory of a call to the ministry by sitting still and folding the hands and waiting for a voice from heaven, and which excludes the use of appeal or incentive of any kind, is hardshellism; and there is a great deal of it current on this subject of the call to the ministry. It is an antinomian conception of the whole matter.

It is a most singular thing that a preacher of the gospel should object to a comparison of the ministry with other callings. I said in my pamphlet that the ministry is higher than the legal profession, or the medical, or even educational work. And I also say that the ministry offers the highest and best field for the development of manhood. Brother Riley objects. He says I have no right to present any such considerations to young men. Infidels and skeptics are saying every day to our young men that the ministry is an effeminate calling, that the manly men do not enter it. Infidels and skeptics are slandering and maligning the ministry, and yet Brother Riley says to me that I must refuse to answer their slanders. He declares that I am wrong in saying to young men that the ministry is a field for the development of manhood as a consideration to lead them to decide this great question. The world, the flesh and the devil unite in exalting merchandise and law and all the other things to a higher plane of dignity and power than the Christian ministry, and yet

because I try to meet these slanders of the world, the flesh and the devil my Baptist brother, who is himself a minister, says to me that I am doing wrong, and so far he gives his influence along with the world, the flesh and the devil against right views and right conceptions of the dignity and importance and glory of the Christian ministry. It is a curious thing to hear such words from a preacher. I had hoped that all our Baptist people would join me in the desire and in the attempt to get correct views of the ministry before our young men. No one can be further than I am from the desire to force anybody into the ministry or to ignore in any sense God's call. But God calls through his servants and through human influences, and one of those influences is correct views of what the ministry is in comparison with other pursuits. In refusing to recognize the external call our brother goes against the consensus of all the Baptists of the past. Everybody has recognized that there is not only the internal and direct operation of God's Spirit on the man's heart, but also the external and indirect method of conveying this truth to the soul. A pastor told me recently that there were five young men in his churches preparing for the ministry. He said that human instrumentalities entered into the matter at every point. He asked his churches to pray, according to the command of Jesus, that laborers be sent forth into the harvest field. He followed his prayer and his faith by sermons appealing to young men on the subject of the ministry, and especially presenting the needs of the field and the blessedness of the work of the ministry. As a result five young men, splendid fellows, were going to preach, all of them having given clear evidence that they are divinely called to the work. That is to say, God used the indirect method of making his will known, not the direct.

In conclusion I repeat what I said above. God is sovereign in his method of making his will known. When he calls ministers he may call them directly; he may call them indirectly, he may call them through the church; he may call them through individual Christians; he may call them through external circumstances, bereavements, sorrows, incentives, arguments, persuasions. He may call them in any and all of these ways, and Paul certainly held out inducements and incentives toward the ministry and thus sought to influence men for God into this great work. It is God's call into the ministry, and no man should take it up without God's call, but we should not be guilty of the sin of limiting the sovereign in his method of reaching men.

Now, Mr. Editor, I have written thus at length upon this point because I am sure there are many brethren who, to a greater or less extent, share the views expressed by Brother Riley in his article. I am equally sure that it is a great error, and that there is much hardshellism among us still on this subject of the call to the ministry. Over and over again we hear it said, when any point is made as to a man's entering the ministry through the presentation of incentives of any sort, that we must not tamper with the divine call to the ministry. We must wait for God to lay his hand on men. We must not touch the ark of the Lord. Thus we are guilty of the heresy against which Jesus inveighed, of having faith without works.

What I have written has of course been in all kindness. I appreciate the fraternal spirit of Brother Riley's article, and especially the very kind things he says about

myself. I feel sure that upon further reflection he will not adhere to some of his positions. I do not believe he would be ready to commit himself or our Baptist people to the antinomianism involved in some of the things he has said. I am very desirous that we may work our way out into a clear and Scriptural view on this great subject of the call to the ministry. There never has been a time when there was so much need of careful thought and prayer upon the subject as today.

Sonship Versus Adoption.

Some years ago I heard an intelligent preacher say, in substance, in a sermon: "We are born into God's family; there is no other way to get into it; birth is its only door of entrance." That assertion changed the expression of one point of my theology, and destroyed one of my best sermons. Of course, I knew this before. I had understood all along this Scripture: "Except a man be born again he cannot see the kingdom of God." But the full import of its teaching—the truth involved in it never came so clearly and with such force until then. As I thought on it my main trouble was with the word "adoption." To me, adoption was a very important Bible word. On the face of the thing, it would be safe to say that the same person could not be both born into a family and adopted into it. And it would be safe to say also, that if one person should be born into a family, and another adopted into it, they would not bear the same relation to the father. That needs no proof to sustain it. Birth and adoption are not synonymous terms. Adoption can never confer upon a person what comes through birth. A child shares the nature of its parent. Thus the Scriptures teach us, that believers become "partakers of the divine nature." Adoption could not confer this. Forever, and forever, an adopted child is no kin to its foster parent. Birth relates to internal connections; adoption to external. Our religion has a deeper meaning, and a deeper nature than can be expressed through adoption. It is radical in its truest sense and intensely spiritual. "In Jesus Christ neither is circumcision anything, nor uncircumcision, but a new creation."

It would be an easy matter to destroy relations brought about, between parent and child, by adoption. A little work in the courts, and they would be to each other as if neither had ever existed. But no act of court, or parent, or child, could ever destroy the relations that come through birth: for during all time, it would be true that: "his (parent) seed remaineth in him (child)." If there were no stronger tie binding us to God, than adoption, it would be an easy thing to fall away from him for all time. If, in our religion, we come no nearer God than adoption can bring us, whatever our constancy may be, there will always be a "great gulf fixed" between us and him. This word can never express the relationship which exists between God and his children. I said I gave up my sermon on "adoption." It was an excrescence on the Gospel plan of salvation. It was the "washed swine." It was the "branch" to be "taken away" from the "vine," because it did not touch its inner life, nor have the "root of the matter" in it. There was everything appropriate in it but birth, and that could not get into it without destroying its meaning. I have put the word out of my theological vocabulary, and the thing it represents out of my creed.

But "adoption" is a Bible word. It occurs in the New Testament five times. I think, however, the thing for which it stands could be better represented by another word—sonship. Sonship comes through birth, but adoption never can. Of the five passages where the word occurs in the New Testament let us take the strongest: Rom. 8:23: "But ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption (sonship), the redemption of our body." Here they had already received one sonship, in the "first-fruits of the Spirit," for their spirit, which was a birth (Jno. 3:5), and now they are "waiting" for another for their body, which will be a birth also—from the dead—in the resurrection. The word rendered adoption in the New Testament is *huiothesia*, and in its component parts, means "to place as a son," without reference to the manner in which it is done. A close study of the subject will show that adoption can never express the change in him which reconciles a man to God. Some where in my reading—but I cannot tell where now—I found the word sonship used instead of adoption in this connection, which helped me to abandon the use of the latter word. Right recently I have been confirmed in this notion by Dr. T. J. Conant, the great Baptist scholar and author. In "Baptizein," Example 186, translating from Chrysostome, he gives this rendering: "For as his body, buried in the earth, bore for fruit the salvation of the world; so also ours, buried in the immersion (baptism) bore for fruit, righteousness, sanctification, sonship (*huiothesian*)," etc. If I am ever elected to a place on the American Revision Committee, I shall insist in the first revision of the New Testament after my election that "sonship" shall replace "adoption" in the sacred book.

H. W. Rockett.

We would emphasize three points contained in Dr. Willingham's article in another column:

1. The need of prayer for our missionaries. It is pathetic to read the foreign mail and to know the real condition of our workers at the front. Their letters like the Epistles of the great Apostles, constantly cry out, "Pray for us." Please urge upon your readers the importance of this matter.
2. The fact that the Board is receiving almost no money now, and that expenses are piling up rapidly, so that the Board will soon be heavily in debt again unless money begins to come. What a pity it is that we cannot train our people to send in gifts all through the year so as to save the heavy expense of interest.
3. The real import of the gift of Brother Brookes of Georgia. He tells us that the gift itself is a mere incident, and that his main purpose was in stimulating others to give. He pleads for the "Society of the Three Hundred," the Gideonites. His noble gift would fail of its main purpose unless others catch the spirit of it. It was the thought of the Laymen's Movement and what it means that helped to bring him to the decision for the great sacrifice which he makes in bestowing this large gift upon the cause.

If you can call attention to these needs editorially or otherwise, I believe it would do great good. We rejoice in the noble help which our denominational papers give to the cause.

Sincerely yours,

W. H. Smith.

The Baptist Record,

Office: CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

T. J. BAILEY, Editor and Manager.

E. L. WESSON, Stated Contributor.

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Two Things for Serious Thought.

At our State Convention a year ago two committees were appointed. One was charged with the duty of gathering all available information on the question of the feasibility of establishing a denominational female college in the State, and the other to do a similar work with reference to the establishment of a Baptist Sanatorium. Both of these committees were ordered to report to the convention soon to assemble at Hazlehurst. They doubtless will do so. Of course, we do not know what these committees will recommend. This editorial is not intended to influence these committees in their report, and we do not suppose it will, as the reports are already written presumably. Our object is to place these questions squarely before our people for their earnest consideration. Their close consideration is important. Apropos of these questions, we commend the article in our last issue by Rev. W. I. Hargis on a female college as a sane one.

In some respects the same considerations apply to both of these questions. To a certain extent the same reasons which would influence us in deciding one of these questions would apply to the other. We are free to say that in our judgment the time has not come for us to undertake either. The time may come when we would advocate both. The thing of prime importance in influencing us to take this position is a consideration for the prosperity of Mississippi College. We are, under the wise leadership and indefatigable labors of our honored president, doing well. Let us not imperil this valuable factor in the accomplishment of our denominational work, by undertaking too many things at once.

THE BAPTIST RECORD.

June 27, 1907.

As to the denominational female college, we are unable to see the gain to the denomination in owning and operating one. The demand for female education among Baptists is largely and quite satisfactorily met by individual Baptists, thus relieving the denomination, as such, of any financial burden, and at the same time doing the work as satisfactorily and thoroughly as the denomination could hope to do it.

We do not go into arguments, but simply throw out these suggestions for our readers to think about, that they may be able wisely to meet the question when the time comes.

We add the statement that the same reasons for owning and supporting Mississippi College do not obtain in the case of a female college.

The Baptist Publication Society gives this list of the six best selling books for the week ending June 15th:

South Wind and other Sermons—H. T. Patterson, \$1.25 net.

Baptism and Remission of Sins—E. Y. Mullins, 05.

Empire of Love—W. J. Dawson, \$1.00 net.

Table Talks of Jesus—Dr. L. G. Broughton, 50c net.

The Growing Christian—Biederwolfe, 50c net.

Life that follows Life—Shaw, 50c net.

On the 2nd of June Pastor W. B. Holcomb began a meeting, assisted by his son, Rev. H. R. Holcomb, of Laurel, Miss., to do the preaching. He at once won the affections of the people of the town by his earnest, faithful and persistent preaching and drew great crowds out to hear him. On several occasions the seating capacity was not large enough to accommodate the great crowd of people that came out to hear him. There was a great revival among the members, and thirty-five accessions to the church, twenty-one for baptism and fourteen by letter and statement.

On Last Sunday the church by unanimous vote, decided to have preaching one-half time. They are now in better condition to do work for the Master than ever before.

On June 20, Mr. R. M. Hederman and Miss Jennie Belle Taylor, both of Jackson, were united in marriage, at the residence of the bride's parents, Mr. and Mrs. Z. Taylor, Rev. W. P. Price officiating. They will be at home at 747 North State street, after July 3rd. These are intelligent, pious young people, two of Jackson's best. May their lives be replete with usefulness and happiness.

Having known Hon. T. M. Henry, State Auditor, for more than twenty years, it gives us great pleasure to commend him as a man of fine character. He is now a candidate for Insurance Commissioner, and we know him to possess all the qualifications necessary for that important department of the State government.

The great Encampment is on at Blue Mountain. We very much regret that we could not attend; but a great meeting is on in Jackson, and we see it as our duty to stay here and help. The Lord is greatly blessing Bro. Cates.

Bro. J. P. Culpepper of Poplarville, asks: "Why not have a great evangelistic rally at Hazlehurst, on Thursday night before the State Convention? Bro. pastor at Hazlehurst, can't you arrange for it?"

The new buildings at Clinton are satisfactorily moving on. It is expected that the new dormitory will be ready for occupancy at the opening of the next session, which will be the first of October. It was intentional that the opening was placed a little later than usual, that the new dormitory might be finished.

Plant Over if Need Be.

Beloved if the sensible farmer has not yet got a stand of corn or cotton he does not give up in despair but plants again in hope. He knows that the latest planting with work and rains often yields the richest harvests. So do those for the Lord. If your work for State Missions has not been fruitful on account of having been hindered try again, it is not too late. Go right to work and "plant over again," plan and work for another collection and don't forget to "work" it well and by all means water the work with your prayers and tears to God for the best results and be assured you will be with those who will rejoice with Bro. Rowe over a great and blessed work at the convention at Hazlehurst in July. The Lord is doing great things for His people in Mississippi through our Mission Board and our Brother Rowe is His own recognized prophet. Let us all do our utmost to be with largeness in the blessed work. J. A. H.

The Convention Sunday.

For a whole year the brethren of Copiah Association have been looking forward to the Sunday of the State Convention and praying that it might bring to their people a great spiritual uplift. A few days ago as many of the pastors of this Association as could be gotten together, met in the Hazlehurst Baptist church to discuss the coming of the Convention into our midst and make plans for the Sunday services. After some consideration, it was decided to undertake to have services in every church in the Association. In doing this we trust that no one will feel that we are usurping the authority of the committee on worship usually appointed by the Convention. It is the province of this committee to arrange for services only in the town where the Convention is held, and it would be impossible for such a committee to arrange for services all over the Association, after the Convention assembled.

For this reason we felt sure that all the brethren would be willing for our churches to use their opportunity for making this Sunday a truly great day if possible. To execute our plans in this direction a committee consisting of Brethren J. W. Dickens, R. L. Bunyard and J. C. Farrar was appointed to confer with the churches and secure the necessary preachers. The churches will for the most part select their own preachers and many of them are arranging for all day services. The preachers selected for this purpose will be notified by the committee and we trust that every one of those selected will come prepared to stay over Sunday and be willing to give their best services to these churches for that day. It may cost a little sacrifice to drive from six to twelve miles and preach probably twice, but we are sure that any of our brethren will be willing to do so in order to give these churches a taste of Convention joys.

This meeting of pastors also decided that it would be well to hold at Crystal Springs, Gallman, Hazlehurst and Wesson, on Sun-

June 27, 1907.

day afternoon four great mass meetings for the discussion of our denominational interest. Any of these places can be reached by any of the delegates who may desire to attend any of these meetings. We trust that all the brethren will join us in praying for such an outpouring of the Holy Spirit on this Convention Sunday that it will bring to all our hearts a refreshing from on high and send us back to our work with a new fervor in the Lord's cause.

Robert H. Tandy.

How Will It Be at the Convention?

Are we to have a great convention at Hazlehurst? Well that depends largely upon conditions. Do we desire such a thing? and are we willing to promote it by our well doing? God is the best helper in the universe of those who will help themselves, for you know his word says "God resisteth the proud but giveth grace to the humble," and even that "He giveth more grace" all in fact that His people need. But He wisely requires us to use to the best of our ability that which He has already given us as a condition to giving us "more." Well beloved haven't you neglected to speak a word for God's cause when you had an opportunity and didn't do it. Haven't you neglected to pray for the prosperity of God's Zion when you saw the need and didn't do it? and haven't you withheld your gifts to God's great campaign for the salvation of the lost when you had both the opportunity and ability to make a contribution to missions and didn't do it? When you haven't used the "grace" that He has already given you, and how can you expect to have a good time at the Convention when the results of the year's work will be summed up and "showed up" whether much or little? But beloved saint, if you are among the "lean ones" in soul get fat in pelph even a little if you are conscious of having withheld more in service and gifts than was meet, you have an opportunity as well as the ability to "make good" by taking up the work at once and helping on to that "good time." Begin now to talk and pray for the Lord's blessing and don't neglect to send a liberal contribution to Bro. Rowe for State Missions and the Lord's blessing will be ours at Hazlehurst.

J. A. H.

Gifts Great or Small.

Think of Noah in his princely liberality of gold and silver by the millions in building the ark of God; of Solomon and his uncounted wealth lavished on the temple; the converted Centurion and his thousands and thousands for a synagogue for the Jews; Mary and her priceless pot of precious ointment for the burial of our blessed Lord and then of the poor widow and her small but valuable mite and all this along with the Lord's approval and hearty acceptance, and then go at once and join the procession. Be sure to break in before it passes by when it will be too late.

The Lord is "standing over against the treasury" to see what you will do. Go and give as He has prospered you be it "a cool thousand," a "round hundred" or a lonely "mite," drop it in according to your ability and no debt will face us at the convention. The missionaries will be glad and God will bless. J. A. H.

THE BAPTIST RECORD.

Church News.

Bro. Culpepper has been assisting Dr. Hackett in a meeting at Forest. We do not know the results.

Rev. J. P. Williams has just closed a gracious meeting with Pastor J. R. Johnston of Gloster. Bro. Williams is in fine health and doing a great work.

Pastor W. H. Thompson has recently had a good meeting at Seoba, in which there were seven baptized. The meetings are beginning early and so far all are good.

Rev. M. K. Thornton, pastor at Starkville, is in a meeting with Pastor Camp at Northport, Ala. We know and love both of these brethren and sincerely hope the Lord will give them a great meeting.

In May Bro. J. P. Culpepper assisted Bro. E. W. Spencer in a good meeting at Bonf. There were several additions, an old church debt paid off and the church left in a hopeful and happy mood.

In the meeting held in Shubuta, an account of which was given in our issue of June 13th, a collection was taken to pay off a little debt on the pastor's home which is about ready for occupancy. We rejoice with Bro. Walker. He is worthy of a good home.

The new building of the Baptist church at Ackerman will soon be completed. Bro. Nutt is doing a fine work, giving one-half of his time to Ackerman and dividing the other half between French Camp and Louisville. He also preaches to Bear Creek and Bethel on afternoons.

Ripley has just enjoyed a great revival. Pastor W. J. Epting had to his help, Evangelist J. H. Dew, of Liberty, Mo. At the last account, there had been 42 additions to the Baptist church, and possibly as many have united with the other churches in the town. Bro. Dew greatly impressed the people as a strong preacher.

Pastor Low, assisted by Rev. W. A. McComb, is having a great meeting at Magee. A debt of \$1,238.00 on the pastor's home has been lifted. The congregations are very large and interest increasing. To date there have been 25 accessions and the church greatly revived.

Dr. W. H. Ryals, pastor of the First church, Corinth, closed a very profitable meeting with his church on the night of the 21st inst. Rev. J. W. Lee, of Grenada, did the preaching after the second day, to the great edification and joy of the church. The church was much strengthened and sinners were saved.

A very gracious meeting of nearly two weeks' duration has just closed in the Southside church, Meridian. Pastor L. A. Moore had with him Rev. M. O. Patterson, whose labors were greatly blessed. There were 36 additions, 27 for baptism. Bro. Moore seems to have gotten the hearts of his people. Bro. Patterson's work was much enjoyed.

Pastor J. R. Nutt has greatly enjoyed the showers of blessing given in a series of meetings at Ackerman. Rev. S. E. Tull,

of Greenwood was with him and held forth the words of life with great power. Thirty-two additions rewarded the faithful labors of those two men and their faithful helpers. These two brethren are among our best pastor evangelists.

Rev. W. A. Jordan, the new pastor at Clarksdale, is much encouraged with his new field. In addition to the number received in the recent meeting, he had a few days ago the pleasure of baptizing three others. The Sunday School, prayer-meeting and regular church services are well attended.

Rev. R. A. Kimbrough of Tupelo, has been with Rev. W. H. Thompson in a good meeting at Shuqualak. It lasted 8 days, and there were 22 added to the church, 15 of whom were baptized. Five had previously been added within the last nine months. In the midst of the meeting, the people made an offering of \$97.00 to State Missions. A good example.

Rev. W. T. Hudson was recently assisted in a gracious meeting at West Point by Dr. W. D. Nowlin, of Owensboro, Ky., which resulted in 61 accessions to the church. Pastor Hudson has entered upon his seventh year as pastor. The church seems to be very prosperous. In 1902 the associational letter shows the aggregate given to missions of \$200.00; in 1906, \$898.43. The church has built a neat chapel, and sustains a Sunday school at the cotton mills.

The union meeting conducted by Rev. Geo. C. Cates in this city began on the 16th inst., and is at this writing in its twelfth day. The meetings are held in the Coliseum building, which is just east of the old State house. It is attended by great crowds both mornings and evenings. Jackson has never seen the interest displayed in soul-winning that is witnessed in these meetings. There have been a great many professions and possibly as many public re-consecrations. The local attendance is large, and in addition to this is a large contingent of visitors from many other places. Nearly all the stores, banks and other business places close from 10 a. m. to 12 m. The interest is wide-spread and great good is being accomplished. Bro. Cates does "preach the Word," and people are believing it. Let prayer be made that God will mightily move the city through Bro. Cates.

Attention, Messengers!—Important!!

The president and secretary of the convention desiring to organize the convention in the briefest time consistent with order and good taste, respectfully request and urge all messengers present on the morning of July 12 to report at the headquarters of the committee on credentials in the ante-room of the church for enrollment before the 10 o'clock hour. To avoid the rush and confusion usual on these occasions, do not wait till the last minute to register, but go to the committee room as soon as you get your breakfast, or immediately on arriving in Hazlehurst.

Brethren, we respectfully urge you to help us to expedite the business of the convention by heeding our request.

Respectfully yours,
W. T. Ratliff, Pres.
John P. Hemby, Secy.

What Are You Doing?

(Chapel Speech by Mississippi College Junior.)

Once upon a time, as the stories go, there was a man who wished. He was a young man, strong in body and in body, with friends and home and ambition. But with all these, yet lacking one thing that alone could make the rest worth while—he lacked purpose. Although this man who wished wanted much, he strove for nothing. Everything he saw he wished for—another man's money, another man's wisdom, another man's fame, or love or happiness—but he toiled not at all.

And so, as he grew older his life grew more and more worthless, until at last his friends shook their heads sadly and abandoned him. But one day, as he sat idly wishing, a grim-visaged figure appeared before him, and told him that once and once only might he wish and the wish be granted him; but to return he should be made nameless, homeless and penniless.

There was no alternative but to accept; and so, rejoicing, the young man set out on his way, rejoicing—till he felt a thinking what his wish should be—for he had but one.

The night was bitter cold. He recognized no one he saw and no one recognized him. He was cold, cold and hungry, and once forgetting himself, through force of habit he almost wished that he was warm and fed, till he remembered that cold and hunger would come again, yet his precious wish be gone. Then he laughed at his childishness, and was about to wish for a fabulous sum of gold, whereby he might purchase whatsoever he desired; but he bethought himself that he was ill-clad and unkempt, and people would say he stole the money, and taking it away from him would probably put him in prison. And then his precious wish would be gone.

Walking briskly to keep warm he traveled all night pondering the question deeply. At day-break he stood before a farm house, where, entering, he secured work that he might be clothed and fed until he could choose the fittest object of his wish. Soon, however, the spear of necessity ceased to prick him—for he was young and strong—and the joy of living and of working entered his soul. Rapidly he rose from honor to honor.

He desired riches; but other men he saw rich who had made themselves such; till soon he too, by industry and economy, had accumulated a fortune. And still he had his wish.

He desired knowledge; but other men he saw wise through their own efforts; and so he studied and read and thought till the whole world recognized and praised his wisdom. And still he had his wish.

He desired fame; but other men he saw famous who had no wish; and so, secure in the knowledge of victory should he but wish it, he fearlessly championed the cause of right and justice, till at last the whole world, in reverence, proclaimed him great. And still he had his wish.

He desired love; but the one woman whom he set his heart upon did not return his love, and he was almost persuaded to win her by his gift. But by now he possessed pride and self-esteem that restrained him; and so he laid siege at her heart in manly earnest—and won and won her. And still he had his wish.

Thus, after many years, rich, successful, honored, surrounded by friends and minis-

tered to by loving hands, the old man lay in feeble old age. "The world," his friends urged him, "can ill afford to lose you. Now must you use your gift and prolong your life."

The old man looked up at them, smiling strangely. "The gift," he said, "the gift is work. Through work alone have I gained all. My friends," he continued, "I have worked long enough. Therefore I have lived long enough."

"But my gift," he said, "shall not be unused." An exultant look came into his feeble old age, as he held out his trembling hands in farewell.

"I wish," he said, "to die."

And it was granted him.

The old man was right. The gift is work, and to each and every one of us is this gift granted. Through its proper use and preservation come wisdom and wealth and fame and happiness, and all that make life worth living. Through its misuse and neglect come empty failure and vain regrets.

I believe in the saving efficacy of toil—in its dignity and in its sanctity— toil that is physical as well as mental, that begrimes the hands and makes callous the fingers, yet receives its motive force from a clear brain and an honest purpose. Education, after all, is but the preparation for the accomplishment of the greatest possible amount of work with the greatest ease, joy and contentment, and with the greatest freedom.

This imperative duty of individual labor was never more clearly nor more forcibly expressed than by Carlyle—and I doubt if there was ever an utterance more genuinely inspired—than when he asked the question:

"What are you doing in God's fair earth and task-garden, where whosoever is not working is begging or stealing?"

The duty, then, is laid upon each of us, and we cannot shirk it and yet be honest. With this thus clearly before us I am led to the heart of my subject.

Speaking at this time, I no doubt address those who will constitute the very backbone of next year's student-body, for the survival till the last exams is ever a test of fitness. Our duty of individual effort lies clearly before us. We see how that simple, honest work can do almost anything. It devolves upon us, therefore, to concentrate and direct our efforts toward the accomplishment of some specific purposes.

Work, unity, direction, cultural appreciation and sympathy—these are the requisites for the achievement of the greatest possible results. These we already possess in large degree, but these we should resolve to possess in maximum during our next year's work.

Our societies, our college annual, our magazine, our athletics are all of vital importance, as well as our class work, and in all these we should resolve that the work next year shall be the best ever before done.

Finally, we want five hundred students here next year. After all, everything rests ultimately on this question of men. We want five hundred men, but we want these men to be the cleanest, manliest sons of Mississippi. These men we can secure—not by mere idle wishing, but by united, organized effort, whereby each of us obligates himself to bring or send to Mississippi College next year at least one good man, and to discourage the entrance of a single man who is unfit. To this end we are planning the organization of a club, permanent, independent, efficient, whereby such men will

be secured. The plan is entirely practicable, and the details are being worked out now. This movement does not emanate from the college authorities as an advertising scheme, nor indeed was suggested by them, but comes from the student body as a means of showing our appreciation of the great work being done here in our behalf. Further announcement concerning this will be made later. There can be but one thing needed further for its complete success and that is the hearty, unanimous support of the student-body.

With work, unity, direction, appreciation and sympathy all these things and vastly more can be accomplished. We are brothers here together, striving to make our lives more worthy and more useful. Let us join hands, then, in the accomplishment of these purposes, with a consciousness of duty and of brotherhood in our efforts, feeling, as we should, that this is a mission that lies before us.

It requires not genius, nor talent nor inspiration—the secret, the gift is bound up in the one word, work. And so, let us ask one another, in all honesty and all sincerity, Carlyle's ringing question:

"What are you doing in God's fair earth and task-garden, where whosoever is not working is begging or stealing?"

Election and Predestination Again.

By two different writers in different issues of the Baptist Record recently the doctrines as held by Baptists on the subject of election and predestination, have been assailed outright, and not a word in editorial to meet it. My conception of the duty of an editor of a journal bearing the name Baptist, and looking to Baptist people for its support, is that when he sees fit to give space in his column for an attack upon the faith or practice of the people, whose name his journal stands, he must, in an editorial meet the attack by showing the fallacy of the argument used against said doctrines. Indeed I can think of no other reason why such an article should be inserted. To insert it without protest is legitimately construed as an endorsement.

I have said this in the very kindest feeling for Bro. Bailey, who, in many respects is making us the best paper we have ever had. As a writer he is fully able to make the paper sparkle with editorial matter in an earnest contention for everything for which our great denomination stands in Mississippi, and especially for "the faith once for all delivered to the saints."

One of these writers to whom I refer makes use of the following language: "Is it not time we Baptists were laying aside these old fatalistic, Calvinistic doctrines and taking the simple truth of Christ?"

And again: "How in the name of reason and common sense can we harmonize the scriptures with these old fatalistic, Calvinistic doctrines?" And: "Is it not time we were having an intelligent investigation of the scriptures on the subject?"

The article of our faith which this writer so vigorously assails, and which he and all other persons upon joining a Baptist church subscribes to, reads as follows: "We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies and saves sinners."

The "intelligent investigation of scripture upon this subject" called for by the writer has long since been held and upheld a thousand times over and here are some of the results when we appeal to "the simple truth of Christ:"

(God) "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II. Tim. 1:8, 9.

"God hath from the beginning chosen you to salvation." II. Thes. 2:13.

"Even as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. 1:4. It is expressly declared here that the holiness is the result of and not the cause of the choice. "We love him because he first loved us." I. John 4:19.

"As many as were ordained to eternal life believed." Acts 13:48.

"Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice," etc. John 10:16.

Scores of other passages could be given to the import. In fact there is nothing more surely and plainly taught in the Bible than the truth that, back in eternity, God made personal choice of all those whom he will in time save; and that they, and they alone, will be the final recipients of the glorious blessing of his gracious redemption. And while this may not harmonize with some peoples' "reason and common sense," it is in perfect harmony with God's unfailing word of truth.

The writer charging "many of our noble preachers" with shying around this doctrine by pointing to it as "deep water." I think this is a poor sign of ability in a preacher, and yet I fear there is too much truth in his charge against certain ministers who pose as "able preachers." There are two mighty elements in the world that strenuously rebel against an endeavor to explain away the plain declaration of God's word upon this subject of his eternal sovereignty and electing grace. There are human nature and armianism. This being the case the minister who declares the truth on these lines will arouse more or less resentment in those opposing elements and render himself to that degree unpopular. That may be a part of the cause of the shying of the writer's "deep water!" brother.

Another thing that may cause silence on this point is the fact that God lays, right along beside this doctrine of his "workings all things according to the council of his own will which he purposed in himself before the world was," the doctrine of man's freedom of choice and personal responsibility for his individual acts before a bar of justice to which all must come. These two things the Bible declares to be equally true, and yet makes no effort to reconcile them with each other. The dutiful and wise minister of God's word is to do likewise. Shun not to declare, both these great revealed doctrines, but imitate God in wasting no time endeavoring to reconcile them. In the work of reconciliation the only rod of measurement you have at your command is human reason and it will not reach into the heights and depths and breadth of God's wisdom who planned the universe and to whom these teachings, with many other things that baffle us, are in perfect and beautiful harmony.

T. J. Moore.

Prentiss, Miss.

"The Evolution of Modern Missions; Or the Reward of His Suffering."

By W. Alex Jordon.

No. IV.

I want to call attention here to a common error of Paedo-baptist historians. Let me quote from "Digest of History" by Thomas Due, again. In calling attention to things unfavorable to the Reformation, this historian says: "A sort of crazy, wild sect arose at Munster, calling themselves Anabaptists, because of rejection of infant baptism. These soon expelled Catholics and Lutherans from city, pillaged churches, and convents, adopting all the time as watchword the exhortation to 'repent' addressed by John the Baptist to the multitudes in the wilderness of Judea. John De Matheson, chief prophet, established community of goods, and burnt all books except the Bible. John of Leydon, his successor, had been journeyman tailor, and a rogue, commissioned 12 princes as representatives of 12 tribes of Israel to mount the thrones of Europe; practiced polygamy, made Munster, which he called New Jerusalem, a type of the old, by encouraging every vice and enormity—sent missionaries to preach his fanatical doctrines, which spread with great rapidity through the north of Germany and Netherlands. All this was injurious to the reformation. This uprising at Munster was in 1535 (Orchard p 361). These were the people historians of that time called the Anabaptists, and against whom it was said Luther was so bitter. Herein is the mistake, and it is unjust to the Baptists of this time, and that: Luther made it evident that he would be the head of the reformers. Baptists opposed Luther's use of the Roman Liturgy, infant baptism, and many other half measures of his.

He and his colleagues had now to dispute their way with hosts of Baptists all over Germany, Saxony, Switzerland, and other kingdoms, for several years. "The first edict against Anabaptism was published at Zurich, in 1522, in which there was a penalty of a silver mark set upon all such as should suffer themselves to be baptized, or should withhold baptism from their children. And it was further declared that those who opposed this order should be more severely treated. (Gen. Brandt's History, Vol. 1, page 57). This was 12 years before the uprising at Munster. The above penalty not being sufficient to check immersion, the senate decreed that all persons who professed anabaptism, or harbored the professors of the doctrine, should be punished with death by drowning. (Neal's History Vol. 5, page 127). In defiance of this law, Baptists persevered in their regular discipline. Many Baptists were drowned and burnt (Brandt). Wherever Baptists settled, Luther played part of a universal bishop and wrote to princes and senates to engage them to expel such dangerous men. In 1529 some time before the Munster episode, Erasmus, the friend of Luther, said of the Anabaptists: "These persons are worthy of greater commendation than others, on account of the harmlessness of their lives; but they are oppressed by all other sects." (Orchard's History). We learn therefore that Baptists are not Protestants. They existed before there was a Luther, and a reformation, and when he became leader of reformation, he persecuted them and did all he could to exterminate them. The

wild sects at Munster were not Baptists and were not the occasion for these strenuous laws and persecutions against Anabaptists, for these laws were published 12 years before the Munster affair. The fact is, Protestantism of the Reformation was but little better than Catholicism, for Luther and Calvin both put men to death because they refused to bow to their mandates. John Calvin had Servitus burned at the stake. Cranmer had a woman, Joan Bouclier, and a dutchman, executed because of religious opinions.

We come now to the great revival of Modern Missions. 4: English people and Missions:

Our ancestors were heathen. They were of fair complexion, light hair, warlike, race of Northmen; who swept down upon England conquering and yet conquered by the Christian religion; for the early missionaries came in contact with these heathen Northmen and they became Christianized.

It is indeed fitting that the English people, who knew the blessings of the Gospel, should be the first in modern times to carry it to those who have it not. Up till Carey's time, Christianity had been on the defensive. Expansion was not possible, much less practicable. Self-preservation had been the watch word during, before, and after the Reformation. Now the Baptists have a breathing spell from persecution. They have had a checkered history. But under various names and more various circumstances, through all the long, dark and bloody centuries they contended earnestly for the "faith once delivered to the Saints." It is fitting, too, that Baptists shall be pioneers in this great revival of missions. The spirit of the early church and the spirit of Jesus Christ fired Carey with a holy zeal to help our brothers across the sea. So long has the church been on the defensive that when he mentions the matter to his brethren, they are dumb, if not dazed, at such Herculean task. Some take it as a joke, and others seriously oppose him but he overcomes, by the help of God, every obstacle, and goes in 1793 from Kettering, England, as first missionary to the foreign field. He goes to India and begins a work that will end in eternity.

It is fitting that in this work America, which represents another branch of the English peoples, shall be represented. This great religious awakening reaches America, and, as is usually the case, manifests itself first in colleges. Andover Seminary had in it two young Congregationalist ministers—Judson and Rice. They decided to go as missionaries. On their way, as they came in contact with Carey, a Baptist, they decided to post themselves on the question of Baptism, since they would have to defend their positions. In their investigation, on the way to India, they both became Baptists, and were baptized by Carey in India. Luther Rice came back to America and went up and down the country stirring up missionary zeal. Judson and Carey gave their lives for Christ and Baptists on foreign fields. Judson died on the ocean and his body was buried in the middle of the great deep. "The body of Judson went down but the spirit of his life will be washed by ocean turrets upon the shores of every land, until the inhabitants thereof shall be imbued with a missionary zeal that characterized this great man of God."

News in the Circle.

Martin Ball.

Since the return from Rome of our State Sunday School Missionary, J. E. Byrd, there has been a constant demand for his time. He is this week holding an institute at Waynesboro.

Rev. J. H. Tull is succeeding admirably in his work at Mt. Olive. The Sunday school is large and very interesting. The congregations fill very well the large auditorium.

Mr. Wm. Lee Popham, a popular lecturer, has been licensed to preach by the 22nd and Walnut street church, Louisville, Ky. He enters upon the work of an evangelist at once. His splendid gifts will attract large crowds.

State Evangelist E. W. Cookley of Kentucky, has just closed a meeting at Strunk, Ky., in which there were 62 additions. Pastor Short and his people are happy.

The Second church, Dallas, Texas, is using every possible endeavor to induce Rev. W. A. Hamlett to leave Louisville, Ky., and come back to Texas.

Rev. J. A. Wright leaves Lufkin, Texas, and goes to Rusk as president of the East Texas Institute.

Rev. R. L. Gillon, Taylor, Texas, has established a mission for men in the railroad shops in Taylor. The superintendent gives the men 30 minutes in which to attend the services.

Pastor A. A. McKinney has resigned the pastorate of Broadway church, Oklahoma City, and becomes field agent for the Oklahoma Baptist Orphans' Home.

The Enrollment B. Y. P. U. of Kentucky has been called off because of the forced proximity to the General Association. Several places wanted it, but they wanted it held early in the summer. The General Association meets June 24th.

The Western Recorder states that there is not a place on the L. & N. R. R. between Louisville, Ky., and Nashville, Tenn., where whiskey is legally sold. It also states that it is of the opinion that no man in favor of saloons could be elected Governor of that State.

At the beginning of a two weeks' meeting at Strunk, Ky., W. T. Short, pastor, there were only 34 members. 62 were added, 54 by baptism. A collection for State Missions resulted in \$110.41.

Pres. J. A. Ward, Decatur College, Decatur, Texas, was chosen by the Education Commission of Texas, Corresponding Secretary. The election was unanimous and enthusiastic.

Rev. J. A. Taylor has been called to the pastorate at Stranford, Ky. He graduated from the seminary at the last commencement. He is said to be peculiarly adapted to the work of the pastorate.

Bro. F. O. Hess has been set apart to the full work of the Gospel ministry by the Pleasant Valley church, Mo.

THE BAPTIST RECORD.

June 27, 1907.

Vicksburg Meeting.

Rev. W. Hays Topping was set apart to the full work of the gospel ministry by the La Fayette Park church, St. Louis, Mo. Bro. Topping is a fresh recruit from the Presbyterian ranks.

Rev. C. P. Ellis leaves the pastorate at Lancaster, Ky., and goes to take charge of the church at Latonia, same State.

Pastor R. L. Gillon, Taylor, Texas, has just closed a gracious meeting. 33 additions—all No. 1 people with an experience of grace.

Signs of Promise.

The third week of June is closing as I write these words. Twenty days remain until our Convention meets in Hazlehurst. Are the churches ready for that meeting? Will any of them as the servants of our Lord let the meeting come and fail to send some appreciation of the work in which our Lord has been leading for the building up of his cause in our own State? The responses to the appeals that have been made in the Record as also, those which have gone through the mail have not been as general as I had expected they would be, nor so large as has marked the gifts of the same churches to other causes. The two months so far have barely brought us \$1,600.00 and that with only 3 more Sundays in which to make our gatherings and one of these a fifth Sunday, to be used largely in general meetings. I am only stating things as they are and I want my brethren and sisters to see how much there is to be done, and how few the days in which to work. One brother beloved said things were not right for a collection at our church the day we set apart for it, and so we took another the next Sunday with gratifying result. This same brother says, "We can not afford to go to our Convention in debt and to obviate it, we ought to take emergency collections as we did for Home and Foreign Missions." Another who had the third Sunday set for collection was not satisfied, and so he rode among the members one whole day pleading the cause of State Missions, and while he went home on next day more tired than usual, he says he went in the consciousness of having done what he could, and with the collection much larger. May I dare to say that if our pastors generally would do in the same spirit we would have no place for tears except those of joy.

Another brother wrote me that there was great joy among his people when after a protracted meeting in which the church paid the evangelist liberally they then undertook to meet my special request for \$100.00, and the glad response was \$142.00, while another of whom I asked \$50.00 for his church, says "the response was joyfully made with the figures at \$65.00," and this too after having built a house and for the first time in their history having full time service, paying for it themselves.

A superintendent wrote me to send him some collection envelopes, that his soul was stirred at the appeals which he had read in Record, and that he would lead his Sunday school in an offering to help out this great cause. Why could not this be duplicated by one hundred superintendents and pastors for the fifth Sunday and the first Sunday in July?

I am happy to record a number of gifts already from the W. M. U., and I dare say that the next week will bear witness for our sisters in the work which they are doing. May God give us victory.

A. V. Rowe.

It gives me great pleasure to say that the meetings recently held in Vicksburg were greatly blessed.

We had the pleasure of laboring for nearly three weeks with the noble pastor of the First church and his splendid people. The meetings were well attended and full of spirit from the start to the finish.

The meetings were a happy surprise to even the most hopeful ones. The pleasure which came to me to work with those splendid people was great and will never grow less as I call to mind the many triumphs of God's grace as seen in the meeting.

There were fully one hundred and fifty (150) conversions. Forty-five had already joined the First church when I left the city. Fully twenty-five more will come into the church.

Bro. Harrington of the Calvary church had a meeting at the same time, and his meeting was fine also. But I leave another to write of his work.

Bro. Clifton Powers of New York City conducted the music for our meeting at the First church. His leadership is splendid and his solo work was one of the features of the meeting. This splendid man, so consecrated to God's work, is a joy and a help to any man who is holding a revival meeting.

I want to say a word about the First church and her pastor. The church is a noble one and they are looking forward to greater things in the Lord's work. They have been and are still under a great load—having done extensive improvements. They expect to do greater things in mission work in the near future.

But no one can understand the church's difficulties till he gets into close touch with them. But you will hear great things of those people in the near future.

Bro. Howard Weeks, the pastor is a strong and a splendid man. He is a great help to the splendid lot of preachers in Mississippi. The better you know him the more you will love him. He deserves the esteem, love and confidence of all. God's blessings upon him! What I say of this good pastor I could say with double emphasis of Mrs. Weeks. She is such a splendid Christian woman. She is affable, cultured and talented.

My stay in Vicksburg will never be forgotten. So many splendid courtesies such as only good Mississippians can render.

With everything considered it was indeed a great meeting.

God bless and prosper the good people of my dear old State.

Lovingly,

Luther Little.

Galveston, Texas.

Bro. Tandy, pastor at Hazlehurst, desires us to say to the brethren that their cards and letters are being received and their requests are being carefully tabulated and will receive attention in a few days. In order to make as few changes in assignments as possible, they will not make them just now, but will do so in due time for all to get their notices before they leave for the Convention. In the meantime, let the other brethren and sisters who are coming send in their names. It will greatly help the committee and save a long delay and confusion when they arrive. Let every one who is coming stop now and send his or her name to Mr. I. N. Ellis, or Rev. Robert H. Tandy.

June 27, 1907.

For the Nut Cracking Corner.

Here is a question which will require more space than I love to take, but I believe it should be answered because it causes many to stumble. The question is: "What is the Scriptural name for the organizations of the followers of Christ?"

This querist, like many another young Christian, has fallen into the snares of those who sophistically subvert the uninformed and make them believe that "Christian" is the name Christ gave to His churches. He said further, "Does not God say in Is. 62:2, when speaking of His people, 'Thou shalt be called by a new name, which the mouth of the Lord shall name?' and is not that name Christian?"

Some came to me this same way when I was but a boy, and puzzled me much, therefore I feel for this young child of God.

If he and all others will turn to Isaiah 62 and read it carefully they will see that the name by which the people spoken of were to be called was not "Christian," but "Hephzibah"—verse 4—and the land in which they should live was to be called "Beulah." Also they will see that the people who were to be called by that name were Israelites and not Gentiles, for the Gentiles were to see their righteousness.

As to the name "Christian," it is only found in three passages in the Bible—Acts 11:26; 26:28, and I. Peter 4:16—and in each passage it is applied to individuals and not to a church or any organization whatever.

Acts 11:26 says, "The disciples (not the church) were called Christians first in Antioch. There is not even a hint that the church there was called 'The Christian church.' There was a church there, but the disciples, and not the church, were called Christians. Whether the name was given in derision or by inspiration we may not know, but we do know that it was given to the disciples in the plural number, and not to the church in Antioch as a body. In Acts 26:28, the word is applied to a man by himself, without even a suggestion that there was any church, and in I. Peter 4:16, also, the application is to 'a man,' without even the mention of church. Therefore we conclude that "Christian" was applied to disciples as individuals, and not to a church.

As to what is the Scriptural church name, that depends.

When speaking of the church as a whole, or unit, the Scriptures always call it "the church of God"—see Acts 20:28; I. Cor. 1:2; 10:32; 11:22; 15:9; II. Cor. 1:1; Gal. 1:13, etc.

When the plural "churches" is used, referring to separate congregations, they are sometimes called "the churches of God," sometimes "the churches of Christ," sometimes "the churches of the Gentiles," and sometimes "the churches of Galatia," and so forth. See Rom. 16:4, 16; I. Cor. 11:16; Gal. 1:2. You can find all of these expressions, but you cannot find in all the word of God "the Christian church," nor in the singular number "the church of Christ," therefore to so use the word is contrary to the Scripture use of it.

In heathen lands, where temples are erected to idols, it would be all right to inscribe over the church house door "The Christian church" to distinguish it from the heathen temples, but to do so in a land, where all who worship claim to believe in and worship Jesus Christ, such an inscription, though perhaps not so intended, would brand all the other places as houses for non-

Christian worship, which would be both untrue and insulting.

Were the name "Christian" used anywhere in the Scriptures as a church name, I would glory in so using it, but it is not, therefore I dare not so pervert it. The word signifies simply "partisan of Christ," and is therefore in meaning the same as disciple of Christ, consequently one may be a "Christian" and not belong to any church. In fact, no one should join a church until he becomes a Christian. All of the informed know that Mt. 28:19 literally means "Go, make disciples of all nations, baptizing them"—the disciples. And it would be just as correct to say "Go, make Christians, baptizing them"—the Christians.

Church names are the result, not of differences among professed Christians about whether or not Jesus was the Christ, all agree on that point, therefore are Christians. The differences are over the doctrines of the Scriptures and the ordinances, etc., therefore each denomination must have such a church name as will distinguish it from others and signify its general belief. Without such distinction no stranger could find the people of like faith with himself.

Divisions among professed Christians are lamentable indeed, but there is positively not a single intimation in the Scriptures that Christ would have His churches called by any descriptive name.

In sending His last message to the churches by the Apostle John—see Rev. 1:3—He called them by the names of the cities in which they were located, and never by the title "Church of God" or "Church of Christ," nor "the Christian church." All of the informed know that this is true, yet there are some who, despite this fact, seek to confuse the uninformed by making it appear that Christ gave the name "Christian" as a church name.

Now the facts are these, the only official name, or title, that Christ ever used was "Baptist." He called John "The Baptist," and was baptized at his hands—see Mt. 11:11, 12; Lk. 7:28—therefore we must say that of all the churches in Christendom, whose ministers bear the official title recognized by Christ Himself, the only name is "Baptist."

The word "Christian" was not used until ten years after Christ went back to heaven. "Catholic church" was not used until about two hundred years after that. "Lutheran Church" was not known until Martin Luther's day. "Presbyterian Church" was unknown till Calvin came. "Episcopal Church" is a word that came into use after the Reformation. "Methodist Church" was unknown till Wesley's day; and "Christian Church" came into use in 1793 A. D., but the word "Baptist" was used by Christ our Lord, and applied by the Holy Spirit to the man who was sent of God to baptize, and whose hands baptized the Son of God. These are the facts.

Notice.

The sixty-ninth session of the Mississippi Baptists State Convention will be held with the Hazlehurst Baptist church beginning on the 12th day of July, 1907, and will be called to order at 10 o'clock a. m.

W. T. Ratliff, President.

"The mother makes the cradle beautiful because of her love for the babe. Shall God, who taught the race motherhood, mean anything but love by the beauty He has woven into this earth that is the cradle of His children?"

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Woman's Work.

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P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

They do not toil: (the lilies)
Content with their allotted task
They do but grow; they do not
and
A richer lot, a higher sphere,
But in their loveliness appear,
And grow and smile, and do
their best,
And up to God they leave the rest.
Marranne Farninghand.

Notice Important.

Dear Sisters—A short time remains before our annual meeting. We are anxious to make a full report at that time of all work done by our women. Many societies have failed to send in report of their work. We urge you to fill out report blank as early as possible and return to us that we may give a full account of what our women have done, when we meet at Hazehurst. If you fail to receive blank send in report anyway.

Central Committee.

A Plea for Better Home Influence.

Home influence may be estimated from the great force of its impression. It cannot be denied that the influence of home makes the first and most lasting impressions upon our nature. From birth, upon the plastic nature of the infant, "It makes the first stamp, sets the first seal." Ask the "wise too" what is home and you will readily see, it is all the world to it. It knows no other. These impressions are infallible, clinging to us through life. The potent influence of parent and child, brother and sister, teacher and pupil, constitute the chief influence of home; these should be harmoniously blended. The mother or wife, as the case may be, is the "power behind the throne." She wields a power more decisive than any other member of the family. Like the pebble cast into the sea from any shore, the effects are felt, though not perceived, over the whole arm of the ocean. It is indeed at home that every woman must be known by those who would make a just estimate of her real worth. We make ourselves in a great measure, at home. Every young woman should form in her mind an ideal of a home, which in all well constituted minds is always associated with Christian excellence.

"Mother, Home and Heaven," are so closely allied and beautifully blended, that we scarcely think of one, without recalling the other. Unchristian woman-

hood is the bar of good influence. The woman who is rude, coarse, and rough creates an impure atmosphere for the entire home. A cheerful atmosphere should permeate the entire home. There are many unobtrusive ways in which we can add cheerfulness to the home. The power of a cheerful influence in a woman is more quickly recognized than the potency of genius of real worth, or even of dazzling beauty. What the sun is to nature, what the stars are to night, 'tis what a cheerful woman is to home.

It is the virtue of the sunshine and not the cloud, that makes the flower. In no place on earth is there a greater demand for good conversation. The parent should talk much and well. "Words fitly spoken are like apples of gold, in pictures of silver." Each member should feel free to express themselves in a pleasant manner. Bright wit, sparkling conversation of a pure tone, should be cultivated. Criticism admonished in the right way is a necessity. The freedom at home, so essential to relaxation, should be felt by each member of the family. "My own dear, quiet home, the Eden of my heart." To love home with an abiding interest, to feel the uplifting influence, is to love purity. The ideal of a place does not constitute the ideal home, but the character of the home should be the ideal. Many a gilded palace of luxury is not a home, "like the bird in a gilded cage," we may lack all the essentials of a home. The ideal home is where loving hearts are dedicated to intelligent and moral improvements, in a free and easy exercise of our spiritual, mental and physical powers. There should be some time given to recreation, simple it may be, such as to impress the child that home is not an irksome place. Make them think "there is no place like home," and it will be with them like the poet's vase:
"You may break, you may ruin,
The vase if you will,
But the scent of the roses
Will cling to it still."

Miss Clara Boyd,
Goshen Springs, Miss.

Chronicles.

L. A. D.

During a recent visit to Jones county, a serious looking gentleman handed me a newspaper, as I stepped on the cars at Laurel, with the request that I read it. First I looked at its name: "The Church Advocate and Holiness Banner," published at Fort Scott, Kas. There are some good articles in it, and quite sound enough to carry along the little heresy advocated. Peculiar interpretations and quiet assumptions run through its columns. In an editorial, it is said: "We feel that

it is not egotistical to say the Banner stands committed to the truth concerning the doctrine of the church and of salvation. It is positively, the only paper we know of that does." How does that sound?

Further, in another article, on "Divisions," the "oneness" of God's people is dwelt upon, and the instructions of the Apostle Paul emphasized to "mock them that cause divisions," yet it leads in that very thing. "Holiness unto the Lord" is all right; but holiness unto me, is something else; while "sanctification" to the Lord's work is proper, it does not imply entire freedom from sin. Some of the most imperfect Christians, it would seem, are those professing sanctification. All vessels set apart for good purposes are not so used wholly. AA profession proves nothing. What is wanted is a "confession" of what God has done for the soul, through the Holy Spirit.

Mark the rejoicing in drawing "saints" from the "Baptist sects" and other "beliefs." Yet it quotes: "For by one spirit are we all baptized into one body," and thus concludes a paragraph: "This is God's ideal of the oneness of his people, and if his word is taken as evidence in the case, he has had no hand, whatever, in bringing about the present day divisions among his professed followers. Then the devil, and his agents, must be responsible for the whole shameful affair." The so-called doctrine of the present day "sanctification," or "holiness," is responsible for much heresy and disturbance of church relations, without solid religious progress or development. It starts off with an evasion of Christ's command to "baptize believers."

There is a very considerable sprinkling of this heresy in the suburbs of Meridian; but only one of our churches has been afflicted, and none in the city proper. Several years ago the West End church had some trouble, and now the Georgetown church has been invaded and some weak members captured. Of these it can be said, doubtless: "They went out from us because they were not of us." Our churches have been going through a season of peculiar trials. Worldly temptations, in different shapes, have drawn some otherwise good Christians out of the lines of duty and piety. The "innocent" games of cards; the "temperate" use of the skating rink; the "occasional" visitation to the theater, etc.

Much of this, probably, is due to the fact that pastors became unsettled, and only recently have the pulpits been permanently filled, except Emmanuel. Dr. Shipman is back at his post again, with fine prospects. Bro. Swain concluded to remain with his people, and with the assistance of Bro. Hailey, is carrying on a

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Young People Can Do Either.

Young people can help or hinder, do good or do evil, just as they may choose. Ability to do good may be determined, very largely, by one's ability to do harm. "What I do amounts to nothing," and "I have no influence over any one" are common expressions, but they are untrue. We all have our place and part in character building. The lives of young people have an influence over others, the old as well as the young.

A young man, who had been a Christian but a little while, went out from Nashville, Tenn., into the late war. He was detailed away up in Virginia to take care of a young man who had fallen sick. They were left at the home of a very kind but skeptical physician. His wife was a noble Christian, but not without fears in having soldiers in the home, for her husband's profession called him away much of his time. On his return one night the doctor heard low talking in the room occupied by the young men. He slipped to the foot of the stairway to listen, but returned very soon, saying: "Wife, there is no harm in those boys; they are reading their Bibles and praying." She did not let the young men go away from her home until she had told them how their lives had impressed her skeptical husband. Young people can do either.

A young woman attending Vassar College went home during the holidays. A protracted meeting was in progress in her home community. She attended, thinking of but little else than meeting old friends, until conviction seized her. Having great confidence in her brother, she told him her trouble. He was not only a sinner, but skeptical, and laughed at her story, saying: "You will soon get over that foolishness." Chilled and discouraged, she went away, and very soon returned to her school unsaved. Before college closed she was taken ill, and had to be removed to her home. She grew worse and worse until hope died out in every heart. Conscious that the end was very near, she called the family around her for the last farewell words. To each one there was a whispered sentence of loving good-bye, sacred to their hearts, until she came to her brother. He took her pale thin hand in his. She wiped the tears from her eyes, put her left hand

under her head, looked up into his face and said: "Brother, I am lost, and you are the cause of it." The weeping family looked on in silence; her lips quivered, her eyes closed, a tear stole down her pale cheek, and she was gone from them forever. Young people can do either.

The last time I saw my youngest sister she was standing in the front door of our old Kentucky home watching, with tearful eyes, my departure for my far-away work in Ohio. She had been a Christian but a little while. What a change had been wrought in the life of this merry, light-hearted, pleasure-loving girl! Once we were afraid of her glee and indifference; then we were astonished at her earnestness and devotion. She soon became a leader of the young people of the community in a daily "Bible reading circle." Only a few months passed, and the mails brought to me the sad message of her death. How heavy the words came, falling with icy chill upon my heart! I returned to the old home, and found it saddened and changed. I went out to the little graveyard on the hillside, to look on her grave. The cold clouds seemed to mock my aching heart, and I turned away. The first ray of light that came to me was from a good old Christian woman, seventy-two years old. When I met her she said: "Well, Fannie is gone." I said: "Yes." Then she said: "Well, she helped me more than any member of our church, if she was young and did not stay with us long." Ah, how that did lighten the burden! Young, but helped. Did not stay long, but helped. The young helping the aged. Young people can do either, help or hinder, do good or do evil, just as they may choose. Which are you doing?

W. C. G., in Y. P. Leeder.

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Deaths

In his 24th year, the subject of these remarks, after 108 days of painful, patient suffering, answered the final summons, and fell asleep in death on the morning of June the 8th. Converted at the early age of twelve, he joined the Gallman Baptist church and, some years later, moved his membership to Crystal Springs. Skillful physician, faithful nurse and anxious loved ones, and friends did all they could to conquer the malady and restore his health, but without avail. His father, W. C. Barber, of Texas, was with him to the end. The qualities of a devoted son, a faithful husband and a true friend found expression in his daily conduct, and he bore his long and painful affliction with commendable patience and fortitude. He was conscious to the last and left as his final message the hopeful words, "It is all right."

May these last words, with the gracious promises of Jesus, dry the tears of grief and heal the wound of sorrow.

"The less of earth, the more of heaven."

J. Wesley Dickens.
Crystal Springs, Miss.
(With the Alabama Baptist please copy).

Resolutions.

Whereas, the death angel has removed from our ranks our beloved sister, Mrs. Missouri Cagle Loftin;

We, the members of the Missionary Society, do hereby adopt the following resolutions:

First: That by her death we have lost a faithful and consistent member;

Second: That while we humbly submit to God, who has seen fit to call her home, yet she shall be missed and her memory cherished.

Third: That we extend our heartiest sympathies to her bereaved husband and relatives;

Fourth: That these resolutions be entered upon our minutes, and sent to the Baptist Record and Wesson Enterprise for publication.

Mrs. Watson,
Mrs. Moore,
Mrs. Nettles,
Committee.

Monroe M. Johnson.

Monroe M. son of J. A. and Maggie E. Johnson, was born April 27, 1877. Accepted Jesus as his Saviour about 10 years ago. He was baptized by Rev. W. K. Red into the fellowship of Balachoto church. I had often met B. P. Monroe in his father's

home and he was always glad to see me come, and he was ready at any time to talk of Jesus and His love. On the 13th day of March the Lord called him home. May the Lord comfort the family with the comforting influence of the Holy Spirit.

His Pastor,
J. E. Lowe.



Marriages.

At Elmwood, near Olio, Amite county, Miss., by Rev. Thos. Lansdell, on Sunday evening, June 16, 1907, Mr. Talmage Causey and Miss Eugenia Shaw.

Very truly,
Thos. Lansdell.

The Alaska Packers Association have taken the highest awards at every World's fair where their goods were shown. At St. Louis World's Fair the Red Salmon took the grand prize. The only grand prizes ever given to Salmon at any World's Fair. The Argo Red Salmon is the best that is packed.

LADIES CAN WEAR SHOES

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for tired, sweating, hot, aching feet. At all druggists and shoe stores. 25c. Don't accept any substitute. Trial package FREE by mail. Address, Allen S. Olmsted, LeRoy, N. Y.

Cures Chronic Cases.

Cures every time: "Your Hughes' Tonic for chills and fever has never failed yet, and I have sold it to a number of chronic cases. It cures them every time." Sold by Druggists—50c and \$1.00 bottles. PREPARED BY ROBINSON-PETTET CO., (Inc.) Louisville.

Smooth, Clear Skin makes half of one's beauty. If your face is covered with pin piles get a

BOX OF TETTERINE and use as directed. It will soon be as smooth as a baby's and you will not dread looking in your mirror. 50c per your druggist or by mail from J. T. Shuptrine, Savannah, Ga.

BELLS.

Best Alloy Church and School Bells. 100 years old. The G. S. BELL CO., Hillsboro, N. C.

Tennessee College for Women

Located in the blue grass section of the State, beautiful and healthy, just an hour's ride from Nashville. The only school for women in the State owned and controlled by Baptists, and one of the best for the higher education of young women.

EVERYTHING NEW.—Three story pressed brick building; furnished complete throughout; steam heated; lighted by gas and electricity; twenty-four rooms with private baths, besides plenty of public bath rooms.

An ideal school in an ideal location, where your daughter will be looked after at all times, in the building of character, training of mind and heart, and development of the body. For further particulars and prices write to

GEORGE J. BURNETT, Pres. Murfreesboro, Tenn.

Gardendale Colony, LaSalle County, Texas.

20 to 160 acre farms and a town lot in Gardendale on easy monthly payments. Write us for particulars.

HUST & BRUNDAGE, San Antonio, Texas.

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A School of Dentistry, By Dentists, For Dentists.

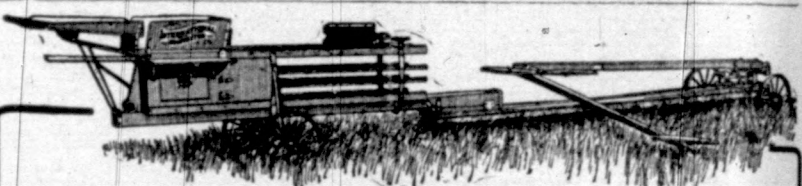
The Largest Dental College in Georgia—The leading School of the South. Send for Souvenir Catalog F and get full particulars.

WM. CRENSHAW, D. D. S. DEAN, BOX 401 Atlanta, Ga.

Agnes Scott College FOR WOMEN

DECATUR, (6 Miles of Atlanta) GA.

Offers advantages equal to those of any educational institute in the South. Elegant buildings, modern gymnasium, laboratories and full college equipment. Exceptional advantages in Music and Art. Ideal climate. Health record unsurpassed. Box 6 F. H. GAINES, D.D., PRES.



HERE IS BALING PRESS VALUE

This I. H. C. two-horse baling press is designed to meet the most exacting requirements of a machine of this kind. It is constructed almost wholly of steel, which combines lightness with the maximum of strength and durability. Like our one-horse press, this one is of the full circle type. The horses walk steadily around drawing only a medium load. The load does not increase unduly just before the release of the plunger—a fault in so many machines of this class. Another reason why I. H. C. presses are easy on horses is that the bed reach is but four inches high—easy to step over.

The feed opening is unusually large, which means ease and rapidity of work. Baling 8 to 12 tons per day is not considered unusual. This press and our one-horse press will bale in the best manner all kinds of tame and wild hay, alfalfa, pea vines, soy beans, shredded corn stalks or sorghum. This press is provided with bale chamber either 14 by 18, 16 by 18 or 17 by 22 inches. The one-horse has bale chamber 14 by 18 inches. They make neat, compact bales which fill the car without loss of room. Call on International local agent or write for Catalogue.

INTERNATIONAL HARVESTER COMPANY OF AMERICA, (Incorporated) Chicago, U. S. A.



JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$1.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. G. WILLARD

No. 62 WILLARD BLDG. 320 CHESTNUT STREET ST. LOUIS, MO.

WE WILL GIVE YOUR DOLLAR BACK If after a fair trial one box of HUTCHINS ECZEMA SALVE does not cure any case of ECZEMA, TETTER, RINGWORM, OLD SORE or DANDRUFF, no matter of how long standing the case may be.

Price \$1.00 in Advance.

THE HUTCHINS ECZEMA SALVE CO.

THE FLAKE & NEILSON CO., WINONA, MISS

REFERENCES.

Capital City Bank & Trust Co., Jackson, Miss.
Bank of Winona, Winona, Miss.
Citizens Bank, Winona, Miss.

WOMAN'S BEST FRIEND

Synopsis of the Book of Exodus.

All the Horrors of Change of Life for Five Years. Leucorrhoea for 10 Years.

USED ZO-A-PHORA

AFTER PHYSICIANS FAILED TO CURE THAT WAS FIVE YEARS AGO. STILL PRAISING ZO-A-PHORA.

Woman's best friend is one that will give her the degree of buoyant health and strength that nature in ended for her. Zo-a-Phora is that friend. Not a "patent cure all," but just a medicine, scientifically prepared for women only. One that acts directly on the diseased organs through the blood and nervous system, replacing the old worn-out tissues with new, and removing congestion, inflammation and unnatural discharge.

Zo-a-Phora is the well woman's friend too, because it keeps her well. Mrs. Edwin Lee, of Addison, Michigan, says: "Pen and ink can never tell what Zo-a-Phora has done for me. It is indeed a true and tried friend and has never failed me once." Whether you are sick, ailing, or well, keep a bottle of Zo-a-Phora in the house all the time. It will prove a friend in need.

Mrs. Alice Brown, of Valley Junction, Ia., wrote on May 27, 1902, "I wish to tell you that Zo-a-Phora has been a wonderful blessing to me. I have been a sufferer for the last ten years from leucorrhoea, and for the last five years with change of life and all its horrors. I took treatment from local physicians in Elkhart, Ind., but received no benefit. Finally I was induced to begin taking Zo-a-Phora, and after tak-



MRS. ALICE BROWN,
Valley Junction, Ia.

ing four bottles my health is restored. I can now do my own work, and can never thank you enough for the benefits derived from your wonderful remedy." On April 22, 1907, nearly five years later, Mrs. Brown writes, "You may still refer any woman to me. I will gladly recommend Zo-a-Phora." Does this not prove that the benefit was permanent?

This letter is strong proof of the merit of Zo-a-Phora. The only way that you can become positively convinced that Zo-a-Phora will do as much for you is to try that medicine yourself. Go to your druggist and ask him for Zo-a-Phora; no other explanation will be needed. You will receive the medicine already prepared, compounded in just the right proportions, and put up in a sealed, sterilized, one dollar bottle.

In each package will be found a copy of "Dr. Penigelly's Advice to Women," a medical book giving interesting and instructive information about all diseases of women and the way to successfully treat them. You can now treat yourself in the privacy of your own home and need not tell your troubles to anyone.

"RULES FOR YOUNG CHRISTIANS."—FREE

To any one who will distribute them. Every young Christian ought to have one. Other tracts free. Apply to J. W. BEESON, Meridian, Miss.

Written by Mrs. T. K. Roby and read by her grand-daughter, Miss Minnie Roby before the Sardis Baptist Sunday School on Sunday, May 19, 1907.

The word Exodus is from the Greek "Ex" and "Odos," meaning "way." The Book of Exodus is an account of the departure of the Israelites from Egypt. It was written by Moses during the 40 years' wandering in the wilderness. It is both historical and legislative. It covers a period of more than 200 years. The Israelites became slaves after the death of Joseph. Bible students differ as to just how long they were in bondage. Now the sojourning of the children of Israel who dwelt in Egypt was 430 years; 215 years in Canaan and 215 years in Egypt. Joseph died 286 years after Abram's entrance into Canaan. Subtracting these from 430 years, the entire time of the sojourn, we have 144 years' bondage under Egyptian rulers. Moses was born a slave in Egypt. Pharaoh ordered all of the male Hebrew children to be destroyed. Jochebed hid her son, Moses, in an ark of bulrushes near the river's brink. Pharaoh's daughter found, adopted and educated him as her own. At the age of 40 years, he left the court of the king and attempted to ally himself with his people but failed. He slew an Egyptian "who was smiting a Hebrew;" for this act Pharaoh sought to kill him. Moses fled to Midian; here for 40 years he tended the flocks of Jethro, married Jethro's daughter and became the father of two sons, Gershom and Eliezer. Jethro was a descendant of Abraham and his second wife, Keturah. Moses, now about 80 years of age, is commissioned by the Lord to return to Egypt and deliver the Israelites, his brethren, from bondage. Moses declined to go, pleading his unfitness. The Lord met every objection: He promised to be always with him, and gave him Aaron, his brother, as spokesman. Obtaining his father-in-law's consent, Moses, with his wife, his two sons, and the rod of God in his hands returned to Egypt. Moses and Aaron told the elders of Israel of the revelation from God; they believed them and bowed their heads in worship; but Pharaoh refused to release the Hebrews and cruelly increased their burdens.

Then did God send upon Egypt ten plagues. After the institution of the passover, the Lord came at midnight and smote all the first born of Egypt, even the first born of the king of the dungeon captive, down to the first born of the cattle. Pharaoh hearing the mighty cry, sent for Moses and Aaron and gave them permission to depart. Thus 1491 years before Christ and 2513 years after

A Doctor in the Family.

Royaline Oil answers so many useful purposes in the home that many have said it is like having a doctor in the family. Accidents will happen. Royaline Oil never fails to meet the emergency. In cases of hurts, cuts, burns, sprains, bruises, cramps, diarrhoea etc. there is nothing that can equal it. It is cash on the spot every time or your money back. It has been sold on guarantee for fifteen years. NOT one bottle has ever been returned. It never fails to please. Try it, and you will use nothing else. 25c, 50c. For sale by druggists and dealers.

ROYALINE MEDICINE CO., Ltd., NEW ORLEANS.

Why do you scratch? **Royaline Tetter Ointment** will stop that itching or your money back. 50c by mail if your dealer cannot supply you.

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Classical, Scientific and English Courses.

Prepares for college, university or the government academies. Military training develops prompt obedience and manly carriage. Academy 56 years old with experienced teachers and limit of 90 boarding pupils, who dine with the principal and the ladies of his family, securing the culture of home-life. Cultivates and educates. Modern buildings, perfect sanitation, wholesome fare, no crowding. Best moral, mental, physical, and social training. Shady lawns, athletic park, one quarter mile running track. Ideal climate, helpful environment. In the social atmosphere of refined Christian people. The town noted for over a century as an educational center. Charges \$28 per year. J. C. HORNER, A. B., A. M., Principal, Oxford, N. C.



Wintersmith's CHILL TONIC

Cures Chills

AND

Malarial Fevers

50c and \$1

Standard for 45 years; leaves no bad effects like quinine; pleasant to take; children like it, seldom fails to make permanent cure. Guaranteed under Food and Drugs Act of June 30, 1906. At your druggist; or sent prepaid on receipt of price. ARTHUR PETER & CO., Gen'l Agts, Louisville, Ky.

the creation, the Israelites departed from Egypt. There were six hundred thousand men on foot besides a mixed multitude, of the number of souls that went out of Egypt is variously estimated into the millions, as a number equal to the combined population of New York and Brooklyn.

According to Joseph's request at his death they carried his remains with them. Their encampment extended over territory of several miles in circumference. As they journeyed, the Lord went before them in a pillar of cloud by day and a pillar of fire by night. Pharaoh, with his army pursued them. The angel of the Lord took position between the two camps, giving darkness to the Egyptians and light to the Israelites. Israel passed over the Red Sea on dry ground, the Egyptians were overwhelmed in the midst of the sea. "The Lord saved Israel by opening a way for them, they saved themselves by using the means within their reach." Safe over the Red Sea, and seeing the Egyptians lying dead upon the seashore, he knew that it was God's work.

(Continued on page 16).

IF YOU SUFFER

From Rheumatism, Stomach, Kidney or Bladder Trouble, Neuralgia, Catarrh, Malaria or Kindred Ills.

Write to me, enclosing a 2-cent stamp for postage, and I will tell you what to do to get well, and will write you out a special prescription, just suited to your trouble, that you can have filled by any experienced druggist. I will charge you nothing for this treatment if you enclose this ad. in your letter. All I ask in return is that you tell your friends how DR. BARRETT cured you.

Write to DR. F. A. BARRETT, 304F Market Street, St. Louis, Mo.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

"SOUL SONGS."

The Great Hymn and Song Book for Baptist Churches, Sunday Schools, etc. Write THE SINGING EVANGELISTS, MUNO CO., Chattanooga, Tenn., or Waco, Texas.

The Home.

Bereft.

By Isidore D. French.
It passed the window where she used to sit
With quickened step; I knew she was not there.
Then was the time her lamp was always lit,
And she sat busy with her needle's care
For those she loved—and oft by happy chance
She would look down and give me cheery glance.

Such busy hands, such tender, loving heart,
That made of service crown and happiness.
Her sunny glance helped me to do my part,
With more desire to lighten and to bless
Those dear Father gives into my care,
With whom the joys and griefs of life share.

All undisturbed by anxious fear or care,
Her faithful love gives holy service set;
The heart that holds her we shall long to share;
In its dear light, O heavenly Father, let
Our love for her in its deep truth appear,
Unstained by all its selfish blemish here.

But O the "vanished hand," the sweet "stilled voice!"
For us the bitter loss, for her the gain;
In all her peace and rest I would rejoice;
But as I downward pass, her window pane
Will have no light for me, no happy smile;
Ah, I must pass some other way—
—Christian Index.

Courage.

"Be of good courage; that is the main thing."—Thoreau.
"Keep your heart up and you'll do."—Rosa Stevens.
"Who rises every time he falls will sometimes rise to stay."—William Morris.
"Tell a man he is brave and you help him to become so."—Carlyle.
"Although the world is full of suffering, it is full of the overcoming of it."—Helen Keller.
"Hold on; hold fast; hold out. Patience is genius."—Buffon.

Where They Found Ephraim.

Ephraim was sleepy. He had followed Danny up-stairs. Danny was sleepy too. His mother was busy in the kitchen, and had not heard her little boy's feet clumping up the stairs. But Ephraim had; his ears were sharp. So he

crept up behind Danny. When the top stair was reached, Danny began to yawn, and so did Ephraim on the stair behind him. "I guess I'll have a nap," lisped Danny, climbing on his mother's bed.

"I would like to go to sleep too," purred Ephraim—"but not on the bed! I got a whipping the last time I slept there."
So he crept softly across the room until he reached the closet door. It was ajar. Ephraim's paw opened it wider.

"I'll climb into that basket; it will be a softer place than the bed," purred the cat.

He curled himself up among the heap of clothes in the basket, and had soon purred himself to sleep.

Danny woke from his nap first—a long time first! When his mother came up-stairs he was sitting up in the middle of the bed, rubbing his sleepy blue eyes, and wondering how he came there.

His mother dressed him in a clean white dress, and told him to go downstairs and play with Ephraim.

"I can't find Efwum, mamma!" Danny called from the foot of the stairs, after he had searched in every room for his pet.

"He was in the dining-room just after dinner, dear," his mother called back.

"Well, I can't find him now," answered Danny. "I've hunted ev'rywhere for him."

"Perhaps he has gone to sleep somewhere," Danny's mother said, in a comforting tone, as the little boy came trudging back up the stairs, calling "Efwum!" "Efwum!" at every step.

But at supper time the little Angora kitten with a long name had not made its appearance, and Danny went to bed in tears.

In the morning the search for Ephraim began again. As he scarcely ever went out of doors, it did not seem possible that he could have run away; so every room and closet and nook and corner was searched, until Danny's little feet were so tired that again he climbed to his mother's bed and this time he cried himself to sleep.

When he awoke the telephone bell was ringing—22-21 22-21 22-21 My! How it did keep going!

Danny slid from the bed and ran to call his mother. He met her coming up the stairs, for she, too, had heard the three rapid calls, and was hurrying to answer them.

Danny stood very still beside her, listening. He always liked to hear his mother talk through the funny black tube. The voice at the other end sounded so much like "Punch and Judy."

"Hello!" his mother's soft voice was saying. Danny thought she ought to speak louder, so the one at the other end could hear better.

But in a minute or two he

heard a far-away voice calling: "Are you 22-21?"

"Yes, 22-2," his mother answered; and then in a low tone to herself: "Why, it is the laundry man! What can he want?" "Have you lost a kitten?" came through the tube.

Danny could not possibly wait another minute. He put his lips up close beside his mother's and in his little piping voice shouted:

"Yes; we've lost Efwum!" "Well, if it is a kitten you mean, it is here with your clothes—jumped out of the basket when we opened it. We've fed it and will keep it until called for. "Good-by!"

That night a very happy little boy clasped a long-lost kitten in his arms; while Danny's mother declared that she would never leave the cover off the basket

FORTY-SEVENTH ANNUAL STATEMENT OF THE

HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mortgages,	Policy Reserve
.....\$5,809,650.00\$16,006,708.00
Bonds and Stocks (market value) ..	Miscellaneous Liabilities
.....8,907,787.91297,780.84
Real Estate	Present Value of all Dividend Accumulations (Deferred Dividends) ..
.....1,650,609.811,621,413.00
Cash in Banks and Trust Companies ..	Reserve to provide for all other Contingencies
.....293,545.751,083,648.98
Loans to Policy Holders	
.....1,950,996.14	
Other Assets	
.....396,961.21	
Total	Total
.....\$19,009,550.82\$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did pass through the 'Investigation' with FLYING COLORS"

so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

Whitten & Kelso, General Agents,
Seutter Building JACKSON, MISS.

"Southern" Wood Fiber Plaster,
"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER.

Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.
I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.

For prices, address,
"Southern" Wood Fiber Plaster Co., JACKSON, MISS.

SONG EVANGEL Prepared for Evangelists
By DR. W. H. DOANE And REVIVAL MEETINGS

The Choice of Old Favorites and Most Popular New Songs, 122 Gospel Hymns, Selected from 115 Master Writers and Composers of Music, Endorsed by Religious Press, and Noted Evangelists. 3 kinds of binding—prices from \$12.50 to \$15.00 per 100. Sample copy postpaid, 15c. Round Notes Only. BAPTIST BOOK CONCERN, Louisville, Ky.

SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Thedford's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well.

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in \$1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence and we will send you the advice you need, in plain, sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communication strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the Scientific American.

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again, for she would much rather wash Ephraim at home than send him to the laundry.—Helen M. Richardson, in Zion's Herald.

A Dog and a Pig.

Here is a true tale of a dog and a pig. They were both passengers on the same ship, and became warm friends. They used to eat their cold potatoes off the same plate, and but for one thing would never have had any trouble. This was the fact that the dog had a kennel, and the pig had none. Somehow the pig got it into his head that the kennel belonged to whichever could get into it first. One rainy afternoon the pig found it rather unpleasant slipping about the deck, and made up his mind to retire early. But, when it reached the kennel, it found the dog inside.

Suddenly an idea flashed upon it; and, trudging on to where their dinner plate was lying, it carried it to a part of the deck where the dog could not see it, and, turning his back to the kennel, began rattling the plate and munching as though at a feast. This was too much for Toby. A good dinner, and he not there! Piggy kept on until Toby had come around in front of him and pushed his nose into the empty plate. Then, like a shot, it turned and ran and was safe in the kennel before the dog knew whether there was any dinner on the plate or not.—Sunday Magazine.

Appeal for Starving China.

Give me strength Oh God of battles
Give my soul unwonted power
To portray the famine hunger
That is smiting at this hour
Starving millions in north China
Just eight thousand miles from here

Makes them near—even here.
Let me picture this poor country
With her cold snow laden steepes
And her poor and orphaned children

Crying now for something to eat
Thousands live in tents that are open
To the cold Siberian blast
Not a carpet for their footing
Frozen earth for bed—at last
In stalks death and clam'rous hunger—

How the mother holds her child—
She tells her God it is her darling
Begs him to stay the tempest wild
These little ones God has given
To a parent's helpless care
Will you not in this great country
Help this once this burden to share?

Little brothers and sisters hover
In the homes that have no bread
For there's no one now to succor
Father and mother both are dead,
For the famine fever took them
They encouraged long's they could

Then with dying lips entreated
That this need be understood.

Hear you women of our country
You who sport in plumage gay
Can't you hear the wail of hunger
Coming across the ocean gray?
Are you so big in your own conception
That the world's obscured from view
Do you think that the God of mercy
Died on the cross for only you?

This world is but a small one
Of God's million worlds in space
And the remotest bounds of nations
In His love are face to face.
If He is our heavenly Father
All the human race is kin
Then backward dare you turn on any
And a home with Him to win?

Now our brave Atlantic liners
Are hurrying to their need
Carrying food and clothes and money
To stay the famine's hungry greed.
America, the richest nation
That floats a flag to any breeze,
Will throw the life line to this people
Across the lands—across the seas.

—Rosa Mayers.

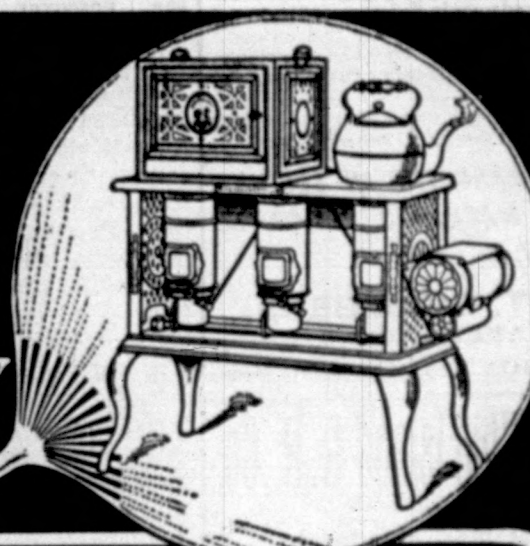
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Pay no money for anonymous lamp-chimneys.

My Index tells all about lamps, their proper chimney and care. It is free.

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For cool cooking, less work and least fuel-expense use a

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

—the ideal stove for summer. Does everything that any other kind of stove will do. Any degree of heat instantly. Made in three sizes and fully warranted. At your dealer's, or write our nearest agency for descriptive circular.



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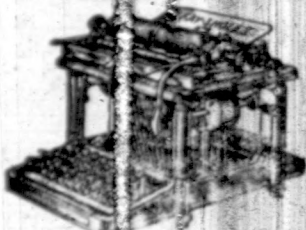
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(Continued from page 13).

Then from Israel's emancipated huts there arose a song of triumph, than which no grander ever reverberated along the hills of time or arose to the gates of glory! One month after their departure from Ramases, they reached the Wilderness of Sin. Here they began their murmurings. Manna and quails were given by the Lord. At Rephidim they fought their first battle, and Joshua distinguished himself against the Amalakites. The following are the important events at the encampment Sinai, viz.: The covenant of the people with God; sanctification of the people and priests; God proclaims, in person, the ten commandments; Jethro with Moses' wife and sons came to the encampment and advised Moses to establish a judiciary; the Sabbath is observed; Moses spends 80 days and nights in the mountain with the Lord; the passover was celebrated; Moses receives the pattern of the tabernacle; Moses sets apart Aaron and his sons for the priestly offices; the Lord gives Moses two tablets of stones with the ten commandments written thereon; Aaron makes for them a golden calf; Moses pleads for them, but he breaks the tablets of stones; the Levites prove their loyalty to God by slaying 2,000 of the idolaters; God talked with Moses. The tables of stone were renewed, an altar was erected and sacrifices offered on it. The people enter into a new covenant with the Lord, Moses calls for a free-will offering and the people give so liberally that Moses restrains them. Eleven months and fifteen days after leaving Ramases the tabernacle was erected; Aaron and his sons are consecrated and fire descends upon the brazen altar. From the Exodus to the encampment at Sinai, it was forty-eight days. No fire was even to be kindled on the Sabbath day without incurring the death penalty. Much time had to be given to religion; the first born of man and beast was given to the Lord, also one-tenth of the land product and one-tenth of the increase of flocks and herds. Besides a special tithe every third year. To the poor was to be given at all times. The tabernacle was a necessity, it with all that pertained to it was typical of the new and living way; in its construction the best of materials were secured; the best of artisans were employed. The Lord called Bazaleel and Aholiab to take the lead in its construction. The costly and superb dress of the high priest, together with his duties in tabernacle service is full of symbolic interest and mystery. Pre-eminently mysterious and wonderful is the study of the breastplate—sparkling with its twelve precious stones (one of each tribe) in their gold settings. The Urim and Thummim through which God

communicated to the high priest. The Israelites were eleven months and seventeen days at the encampment of Sinai. Though the sojourn was brief, the influences on the nation and on the world's history can never be determined. I have reached the fortieth and last chapter of Exodus, and in the 38th and last verse I take a last look at the tabernacle amid the shadows of Sinai; having yet for its canopy the cloud of the Lord—and not until it lifts shall the silver trumpet signal the chosen of God to move forward to the promised land, the entrance into which, on account of a single sin, the matchless man Moses was denied the joy!

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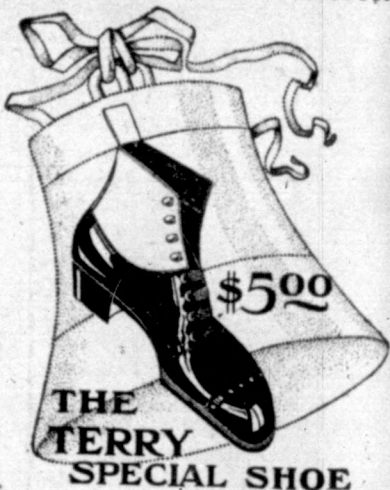
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THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, JULY 4, 1907.

NEW SERIES VOL. IX, NO. 27.

Whoever would strike effective strokes for truth and ideas must be aloft often and early to impart the stuff of things into his thoughts; we must take the seasons into us if we will live in earnest and take life with the zest that life is.—Thoreau.

Either by doing or by bearing we must act, in order to harvest anything. Action is to thought and feeling what the leaf is to the crude sap; then of action, habit is the blossom; and of habit, character is the fruit. Character is the concentrated result of life, its organized deposit, its harvest is in us, and the seed of after life.—William C. Gannett.

In the middle ages the priests took away the Bible from the people as a book they could not understand and interpret aright. In these days also there is danger that critical scholars will so far confuse the minds of plain people with arrangements and rearrangements of the books and narratives of the Bible as to make it a book beyond the plain man's power to read with confidence or understand properly.

The proverb "Whatever is worth doing at all is worth doing well," may be applied to the practice of public worship. If it is worth while to go to public service it is worth earnest and interested attention. Let one join in psalm and hymn with all his attention; let him give perfect attention to scripture and sermon. If all is well done and thoroughly done public worship will become a delight and of positive and evident profit.

It has always been one of the objections to Christianity that there are not only some things about it which cannot be explained, but some things which seem contradictory to others. It is significant that the newest metaphysic, Pragmatism, frankly accepts this as a fact of human experience, and frames its philosophy on the principle that there are facts and truths of life which cannot be reconciled with each other, but which, nevertheless, must be accepted as true.—Ex.

We mustn't be in a hurry to fix and choose our own lot; we must wait to be guided. We are led on, like the little children, by a way that we know not. It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the fulness of the Divine Presence, instead of seeking it where alone it is to be found, in loving obedience.—George Eliot.

A concession to modern discovery and scholarship is found in the fact that the Pope has decided that a revision of the Vulgate text of the Bible should be made. The Douay revision which is alone allowed to be used in Roman Catholic churches and families, is based wholly on the Vulgate manuscript. A revision of the Vulgate text will make necessary a revision of the Douay English version, and it is to be hoped that it will be brought more into harmony with the other revised versions in English.—Ex.

Large birds in rising from the ground beat the air strongly with their wings until they reach the currents of the upper regions, when they simply spread their pinions and float up and down on the winds which furnish the power they use to sustain themselves. With man, prayer is at first difficult exertion, to which he is disinclined until by habit he gains position where prayer becomes an easy and natural communion which keeps him rather than is kept up by him. In praying we become at length prayerful.

It is only through faith that we can hear God speak to us. So far as you have faith in God and in His will (Rom. 12:2), trusting that His will is good and acceptable and perfect, so far you will come under the light of His countenance, the shining of His face. And again, when you live in the presence of God, when you think, speak and act under the light of His countenance, you enable Him to guide you by His eye. He is then able to speak to you, and thus to make you intelligent, teaching you lessons for the present and lessons for the eternal life.—Herald.

Though this patient, meek resignation is to be exercised with regard to all outward things and occurrences of life, yet it chiefly respects our own inward state—the troubles, perplexities, weaknesses, and disorders of our own souls. And to stand turned to patient, meek, humble resignation to God, when your own impatience, wrath, pride, and irascibility attack yourself, is a higher and more beneficial performance of this duty, than when you stand turned to meekness and patience, when attacked by the pride, or wrath, or disorderly passions of other people.—William Law.

To work without hope is discouraging. We need the sense of progress to cheer and sustain us. To go round and round on a treadmill of mere drudgery takes our spirit out of us. Therefore, we need a deeper and larger hope. We need to have faith in mental, moral, and spiritual progress, in the growth of the soul, in the unfolding of its higher powers, its larger faculties. We need to have faith that the years, as they come and go, may give us a deeper experience, may lift us to a large vision, may enable us to come nearer to God in faith, nearer to man in human sympathy and love.—James Freeman Clarke.

The late John C. Proctor, of Peoria, Ill., left by his will the enormous estate of \$2,000,000 to be used in helping the poor. A laundry for boys and girls, who will be paid for service, a day nursery for mothers and children, a manual training school for boys and an orphanage. He thought it would be better to put poor people in a position to help themselves than to give them the money direct. This is undoubtedly the very best way to help the needy. It is always better to help one to help himself than to undertake to help him without his help. This establishes a co-operative business, making it so the person who is willing can

help himself to be independent and making it so the indolent and unworthy shall suffer the penalty of their triflingness. This is right. Paul said, "If a man will not work, neither shall he eat." God be praised for the noble rich of the earth.

"Behold how great a matter a little fire kindleth." Some of the greatest results come from the most trivial causes. A spark of fire causes a conflagration. A drop of poison causes a death. On June the 22d, Louis Yurick and Adam Bullick, both of Pittsburg, Pa., fought one of the most cruel duels the world has ever known. They were well-drilled cavalrymen and also experts in fencing. They fought in one of the mills of the Carnegie Steel Company. Their weapons were white-hot steel bars. They fought till from burns and exhaustion they fell to the floor, when their friends rushed in and seized the sizzling bars. The duel lasted five minutes. All this brutality and suffering arose over Bullick's hiding Yurick's shoes as a joke. Moral: Be careful in playing jokes.

The National Prohibition party, with headquarters in The Temple, Chicago, has determined to launch a great national prohibition weekly, to be called "The Coming Day." Rev. J. B. Cranfill, D. D., late of Dallas, Texas, will be the editor-in-chief. He has been in the office at National Headquarters two months, and has familiarized himself with the status of the campaign against the liquor traffic throughout the entire United States. He is very hopeful of a sure and speedy general victory over the matchless evil. He is eminently qualified for this position and we wish for him a large measure of success. "The Coming Day" should be in the hands of every minister in the land and of many thousands more. The price will be \$2.00. It does seem that, taking things at the present flood tide of revival of anti-saloon agitation throughout the land, the paper should from the start be well-supported and prove a great power for God and good.

"The Hungarians recently unveiled a beautiful statue of George Washington in the square before the national museum, in Budapest. The Hungarian citizens of America were present to do the honors, but the enthusiasm of native Hungarians ran high. Now we read that American courtesy is not to be outdone by foreign. Every year our ambassador to France places a fresh flag on the grave of our friend in need, the Marquis de Lafayette, whose love of honor and sense of justice came to the rescue of a nation in direct straits. He is buried in an isolated convent cemetery in Paris, but the ceremony is generally performed in the presence of many American tourists. Probably there is no other place in the world where our own country so honors a foreign patriot.

May that sense of gratitude which remembers and cherishes the kindness of past years increase until good-will reigns over all nations, establishing God's fatherhood and the brotherhood of man.—Ex.

A Divine Call to Preach.

E. L. Wesson.

People can ask some of the hardest questions. Some people that don't look like they ever think at all can ask questions that Solomon could not answer.

Recently a man said to me, "Do you believe God calls men to preach?" I answered "most assuredly I do." He then said "Who has to decide that a man is called of God?" I saw where he was going but I had to follow. So I said, "Primarily, of course, that has to be left to the man who makes the claim. No one can tell just what the convictions of another are; no man knoweth the things of a man, save the spirit of man which is in him."

Then came the question, "Does God make any mistakes in calling men?" I answered "no, but men may make mistakes in believing themselves called of God."

Next he asked, "What do you think constitutes a Divine call to preach?" I answered, "Such an abiding conviction that God requires a specific work of the one so impressed that he cannot enjoy the consciousness that he is pleasing God without preaching. It is a sense of duty which no other kind of religious work will satisfy. If one can be satisfied in mind, and feel that he is pleasing God without preaching. It is a sense of duty which no other kind of religious work will satisfy. If one can be satisfied in mind, and feel that he is doing what God wants him to do, when engaged in any other religious work, he ought not to preach. No man should declare himself called of God to the ministry unless he feels 'woe is me, if I preach not the Gospel.' Every Christian ought, in a sense, to preach; some as public exhorters during revivals; some as special instructors in Sunday school and prayer meeting; some as lecturing teachers, etc., but I speak of one who devotes himself to the ministry wholly."

Then he asked, "How do you account for the fact that so many who feel called to preach never preach much and become disgruntled and soured?"

I answered, "In three ways. 1. The unwisdom of pastors, who, on finding a young man full of zeal and possessed with some gift in prayer and speech suggest to him that he is called to preach. Many a noble servant of God has been spoiled as a worker by just such unwise suggestions by pastors, or by other good-meaning Christians. They are then led into the ministry and when they see their mistake, and find that the world considers this a failure, they never can be happy any more. There is nothing which is not wrong in itself, that so humiliates a man as to be set up before the world as 'called of God to preach' and afterward find it was a mistake. Let me say just here, if God calls a man He will make it known to him without fail, and you had better leave the work entirely to Him."

"2. The failure at this point is the result of too much haste on the part of zealous brethren, who mistake zeal to do good for a call to preach. A large per cent of those who enter the ministry and fail to preach come in at this door. It would be a good thing never to license anybody to preach, if any should ever be licensed at all—a thing I do not believe in—when there is a wave of enthusiasm passing over the land. Special enthusiasm and zeal are not evidences of a call to preach. In olden times God called his preachers when religion was at a low ebb, and I believe that is His rule today. The God-called man burns at heart with

deep conviction when love runs lowest in the church. It is an injustice to a man to let his zeal under religious fervor lead him into a place where failure will make him ever afterward unhappy. A man may undertake other things and fail and feel chagrined, but he who undertakes the ministry and fails never loses consciousness of his failure. The churches owe both their Lord and their members a duty right at this point which they should sacredly discharge.

"3. The failure on the part of some who enter the ministry is the result of the fact that they mistake presumption for the voice of God. They presume upon their gifts. There are not many of this class, I hope, but there are some, and usually they fail ignominiously. God pity them. My advice has always been to every man who asked me about preaching, don't preach if you can live without preaching, and never yet has a man entered the ministry from the churches I have served who did not preach, except one who entered over my advice. It is the duty of the churches to 'pray the Lord of the harvest to send forth laborers into the harvest,' but it is a serious mistake for us to do the calling. It will result in failure every time."

This is the substance of our conversation.

Now let me add just a few remarks. 1. Preachers who do not preach, I mean those physically able, discount the influence of religion in their community.

2. Seldom indeed is a man who is licensed to preach and who finds himself mistaken as to his work ever a real zealous, happy, working Christian any more.

3. The church that has a list of "preacher failures" on its hands usually has a hard load to carry.

Now how can we, as Baptists, remedy this matter? In looking over the list of ordained preachers in the minutes of a certain association a few years ago I found more preachers who were not preaching than who were, and upon investigation I found that fully 3-4 of those who were not preaching were but little interested, seemingly, in the prosperity of the churches.

How can we remedy it? Let me suggest two ways. 1. Let the churches quit "licensing" men to preach. If a man feels moved to do something let him go at it, not as a "licentiate" but as a volunteer worker, like B. G. Lowrey and E. S. Candler are. Let each one go it that way until he establishes in his heart the fact that his conviction has no let up in it, and then until he proves to the churches that he has a gift from God; then let the church of which he is a member ordain him to the ministry to serve churches.

2. Let the churches be exceedingly careful in ordaining men to the ministry. See to it that each one ordained is both able and "apt to teach." See I. Tim. 3:2; II. Tim. 2:2, etc.

Were it an established custom for men to go and preach or lecture when they desired, and desist when they did not feel the impulse to go, as the brethren named above, and others do, we would develop many good workers and prevent many from entering the ministry simply to fail.

Notice.

The sixty-ninth session of the Mississippi Baptists State Convention will be held with the Hazlehurst Baptist church beginning on the 12th day of July, 1907, and will be called to order at 10 o'clock a. m.

W. T. Ratliff, President.

More On "Choosing a Life's Calling."

(In reply to Dr. E. Y. Mullins.)

I have read the manuscript, "How Does God Call Men Into the Ministry," by President E. Y. Mullins, D. D., of our Baptist Theological Seminary, in answer to my comments of June 6th, on "Choosing a Life's Calling." I wish to say just a few things in reply; and for the sake of brevity, that I may not be necessitated to reproduce the article, I will ask the kindness of the Record to print both in the same issue.

Having no desire whatever to deal in personalities, I shall take no note of the Doctor's styling me as a "man of wood, antinomian, hardshell," etc., but when he adds "And so far he gives his influence along with the world, the flesh and the devil against right views and right conceptions of the dignity and importance and glory of the Christian ministry," I can't help asking the Doctor if he ever read Romans 13:8, "Owe no man anything but to love him," or the latter clause of Matt. 5:22.

The article "How Does God Call Men into the Ministry" is good and very readable, but in his haste after his "antinomian Hardshell" brother, the Dr. allows himself to get his theological statements just a little mixed.

He starts out by saying, "The ministry is a calling and not a profession," which position I took in my article of June 6th, but this position refutes the "choosing of such a call" as only a "profession" can be chosen. If the Doctor would use the word "heed" instead of "choose," I think it would help him out of the difficulty.

Again the Doctor says: "God calls men into the ministry," but further on he says "the call to the ministry may be through the judgment of the church," and cites the case of Matthias (Acts 1:23) but the Doctor overlooked that part of the passage, "thou hast chosen." God had done the "choosing" or "calling" and the church was only seeking to find out God's will. And in Acts 14:23 the missionaries "ordained them elders in every church." The Doctor makes ordain here synonymous with call, which I think is not the true interpretation, but after a Divine revelation or leading in the matter that God had "called" these men, then the apostles and churches "ordained" and commended them to the Lord.

Again, "In my own case a Christian woman voiced the call in the first instance," by which I suppose he meant that God made known more fully His will through this dear woman. In my article I said, "True, the Holy Spirit may use these and many other things to convince us of a 'call' that has been made, but in any event it is not the man 'Choosing a Life Calling,' but it is the 'Life Calling' choosing the man."

The Doctor's intimated charge that I am lined up with the "Antinomians," the "Hardshells," the "infidels," the "slanders," the "world, the flesh and the devil," is rather hard, unfounded unkind, untrue. With the kindest of feeling for Bro. Mullins and praying God's blessings upon his great work, I close as before with this thought: It is not so much a matter of our "Choosing a Life Calling" as it is of the "Life Calling" choosing us, and our saying, "Here am I, send me."

Geo. W. Riley.

Jackson, Miss.

The Ideal Daughter-in-Law—Ruth 1:16.

One of the most beautiful and touching stories of the Old Testament is that of the Moabitish woman—Ruth. It is toned with the most perfect lines of feminine character and brings out vividly all the golden tints of truth, love and fidelity. Her love and sympathy were displayed on her sorrow-stricken mother-in-law—Naomi: (1) The death angel had visited Naomi's home and taken from it her husband and then her two sons. (2) She was far from her people in a strange land, and (3) they had come to poverty.

About this time Naomi received the intelligence that the God of Israel was prospering His people. She hastened to her two daughters-in-law, Orpah and Ruth, telling the news that brought great joy to her heart, she suggested, that early on the morning, they be ready to go to her people. The next morning, as the sun began to throw its golden rays across the distant horizon, the trio started on their weary march.

As Naomi journeyed along she thought of her old age and poverty, and of the youth and beauty of her two daughters-in-law. Then it was that she called to them and said: "My daughters, you were loving, faithful and obedient to your husbands; and you have always been kind and affectionate to me; but now we have lost our strong arms of support, and have come to poverty. I am old and have no more sons for you to take as husbands. I will go to my people with my sad story, and depend on their mercies for my support. But you, my daughters, may return to your mothers; return to your homes; return to your friends, and remain in your own native land, and find you husbands among your own people."

Orpha reflected in her mind the love of home, the attachment for her many friends, and the many joys that she felt that the world offered to her. Then she said, "My mother, you have been kind to me and the thought of parting from you grieves my heart, but I will do as you bid." Then with the tears flowing from their eyes she kissed Naomi good-by, and turned her face homeward with a mingled feeling of joy and sorrow in her heart.

But Ruth, whose heart was full of love and sympathy for her old mother-in-law, looked into her face with those eyes, that spoke more than words could say, and said, "My home is dear to me, my native land I love. Friends I have many, and to remain here my future looks bright without a shadow to darken its horizon. Although I love these dearly, the tie of love and duty that binds me to you is greater than my love for these."

Then it was that she uttered those memorable words, "Thy people shall be my people and thy God my God."

The result was that Orpha, unwilling to sacrifice the seeming pleasures of this world, is lost to the mind of the sacred writer, as she turns her back on her sorrowing mother-in-law. But Ruth, willing to sacrifice all that seemed most dear to her, and to accept God's people as her people, and the God of Israel for her God, gained the sympathy, honor and love of God's people and the love of God himself, for she became one of the direct ancestors of Christ.

L. I. T.

Belzoni.

Belzoni invited Rev. Geo. C. Cates to hold a meeting here when he was in Yazoo City. Dr. Cates could not come but sent

one of his assistants, Evangelist A. S. Colyar, who has held a meeting in the Baptist church here since June 2nd, and God has been with us. We have had 69 conversions; about 53 people reclaimed and come back to their churches, and about forty-five have united with the different churches, and there are more to follow. Old scores have been wiped out, hatchets buried and a feeling of good-will exists throughout the community.

Belzoni has five saloons, and for many years this element has been predominant, but many of these souls have been won for God and pledged themselves to fight for God and the right. Many who have heretofore been the strongest whiskey men are now laboring for God and trying to win lost souls for Him. Today the saloons are doomed and Belzoni will undoubtedly be a prohibition town by Jan. 1, 1908. Let every Christian who reads this unite with us in prayer to God that we may have the grace and strength to fight this battle through and win the victory for Him.

A Soul Winner's Society has been organized with more than a hundred members with T. L. Gilmer as president, and Mrs. Lillian Brumfield secretary.

Rev. J. B. Quin, pastor of the Baptist church of Yazoo City, came up and baptized a number of converts, as we have no pastor at present.

Rev. B. L. Mitchell, of Cleveland, Miss., will be with us and preach for us on the fifth Sunday, and may possibly be called to supply this church.

May God ever be with dear Bro. Colyar and his good wife in their great work as He was at Belzoni.

For this great work that has been done in our midst we are truly thankful, and say in all sincerity:

"Bless the Lord, oh my soul; all that is within me bless His holy name."

R. C. Wilson.

Eternal Fitness.

As concord and harmony are requisites to melody in music, so is "eternal fitness" a requisite to melody in general. This thought was very forcefully brought to my mind the other day when in attendance upon the commencement exercises of a leading college. The first address was delivered by one of the institution's noble sons of the class of 1900. His message was short, pithy and instructive, and fairly lifted his fellow-alumni to a higher plane of practical thinking and useful living as he pleaded for a "thorough preparation for life, and a thorough living while preparing." It was the right thing in the right place, in the right time, and in the right spirit.

This soulful little speech of 25 minutes was followed by "The Alumna Address" by Dr. ——. There was considerable commotion on the crowded platform as they dragged an old-fashioned high pulpit stand to the front for the Dr., and then we were persecuted for one hour with a dry scholarly essay on "Old Testament History." He dwelled mostly on the mooted points of history and interpretations of the Old Testament scriptures, but when he came to the subject of "higher criticism," he orated, he gyrated, he soared and he soared until he well "sored" his audience.

Get the picture—an hour's essay on "Old Testament History" to a graduating class, most of which were still in their teens,

whose minds were on medals, bouquets and home! At the close I heaved a sigh and said to myself "O for an eternal fitness of things." I thought it the most ridiculous misfit except one. About twenty years ago I attended the closing exercises of one of the leading female schools in the South and the "Annual Address" to the graduating class was delivered by Dr. —, who took for his subject "Home, Sweet Home!" After recounting the sighs and sorrows, the struggles and successes of the past years, the lonely self-sacrificing parents at home, money and labor expended, etc., he then with the eloquence of a Demosthenes, the pathos of a woman, he turned the faces of that class of girls homeward, and drew a realistic picture of the journey, the reaching home, and joyous rushing into the arms of "their dear mothers at the home depot."

To say he had mourners to spare is but to put it mildly. The discourse was good, the language choice and the delivery was unsurpassed, but what right had he to call mourners, summons the clouds, hide the sun of joy and mar their "Commencement Day," one of the happiest of all days?

You say this picture is overdrawn? I declare unto you that it happened just that way. Let me give you the most ludicrous thing that ever happened under my observation. It happened in Texas, too, where everything is "big," and can be proven. I was called on to conduct a double funeral. The two little baby cousins were born the same night, they died the same hour, and the two little coffins sat side by side by the open graves. At the conclusion of my remarks, a singing preacher stepped forward and sang a solo! and what do you think it was? "Two little white coffins sit side by side!!" The young mothers' hearts which we had labored most all the day to heal, were again torn and bleeding, and which it took the balance of the day to quiet.

When I was pastor at Clinton, La., a man whom I had baptized a few months before, lay for weeks dying of consumption! I went most every day to see and cheer him and his dear wife. One of my deacons went with me one afternoon, which was his first visit. We found the man and his little wife in the depths of despair. After saying some pleasant things, reading some bright, cheering promises and praying that their "faith fail not," and with a humorous little joke, we left smile and sunshine in the home. But after we had gotten out of the gate the deacon said, "Bro. Riley, I believe I'll go back." I met him an hour later on the street, and he said, "Bro. Riley, you just ought to have been with us. I went back and began to talk of the sadness that would soon come to that home, that the husband would soon be dead, and that she and the children would have nobody to take care of them, and I soon had them all crying like their hearts would break." I said, "Dear, I have a great mind to knock you down. In those five minutes you undid what it took me an hour break." I said, "Dear, I have a greater part of that night in that home."

O for an "eternal fitness of things."

G. W. Riley.

Jackson, Miss.

The Baptist Record,

Office: CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as

Second-Class Matter

BY THE

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

T. J. BAILEY, Editor and Manager.

E. L. PESSON, Sisted Contributor.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid before ordering paper stopped.

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Manuscript to be printed must be written on one side of the paper only, and in ink.

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In requesting change of postage do not fail to name office from which and to which the change is to be made.

The Foreign Advertising Department of the Baptist Record is in the hands of

The Religion Press Advertising Syndicate, JACOBS & CO., Clinton, S. C.

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I Sanctify Myself.

In these words of the Master, three very important truths easily appear. First, the act of becoming holy. Second, the one made holy. Third, the purpose of being made holy. This latter is more clearly seen by reading the conclusion of the verse. "I sanctify myself that they also might be sanctified through the truth." "To sanctify" in its original meaning signifies "to accompany." To accompany what? Of course in scriptural language it can but apply to the one thought as is understood, when it is said, "Enoch walked with God" or "Noah walked with God." We see then that the Master in the very act of sanctifying himself, walked with God. Notice please who it is that is sanctified. Christ sanctified himself, not others. Just a moment before this remarkable prayer, He petitions the Father, "sanctify them through thy truth: thy word is truth." What is the lesson? We accompany God through his word, and we must do it ourselves. Mark you, we do not save ourselves. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works: lest any man should boast. For we are his workmanship, created in Christ Jesus: unto good works, which God hath before ordained that we should walk in them." Is the act of walking in good works, we the children of the King, walk with the King. We must do our own walking. Thank God for an individual religion!

But the Master had a purpose in sanctifying himself. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." We think this is about the noblest sentence ever uttered. It is a noble sentiment to want to walk with

THE BAPTIST RECORD.

July 4, 1907.

News Items.

The following telegram is self-explanatory: B. Y. P. U. Encampment and evangelistic conference in full swing, surpassing even last year's meeting in number, enthusiasm and spiritual power. Many sinners are being saved and Christians greatly strengthened. The general verdict is that this is the greatest meeting ever held on Mississippi soil.

E. D. Solomon.

Blue Mountain, July 1, 1907.

In one week from now the great Baptist hosts through their representatives will gather in convention at Hazlehurst, to attend to the business of our Master. Let us earnestly plead with the Master for his spirit, that we may be able to do all things decently and in order, in everything "preferring one another." The harmony of Mississippi Baptists has for many years been so beautiful, that it would be a pity and misfortune to mar it by any unwise doings. May the mind of Christ dominate each heart, and then the body will be harmonious, co-operative and aggressive. We need to plan great things for the Kingdom.

Dr. W. S. Penick, of Shreveport, La., after a long illness, died at his home on June 30th, at the ripe age of seventy-one. Dr. Penick was an able preacher, and had been in Shreveport more than 20 years.

Manager Prout of the Street Car Co., of Jackson, placed in the hands of one of our revival meeting committees two checks for \$25.00 each to be used in paying street car fare for the orphans of each orphanage located here, to the Cates meetings. The Street Car Co. has the gratitude of the Christian people of this city and the State at large. Many of these children have been converted in these meetings.

We have received "Cordelia," a piece of sheet music, written by our esteemed brother, Mr. C. S. Curtis, of McComb City. We are proud of our Mississippi author. He is a descendant of Rev. Richard Curtis, Mississippi's first Baptist preacher. Any one wishing to purchase a copy of this music will address Bro. Curtis.

The rapid growth of Jackson is a continual surprise even to those who live in the city. There are three Baptist churches in the city, and it is only a matter of a little time when the fourth one will be a reality. The city is growing both extensively and intensively. There are at present laid down in the city directory 207 streets, some only a few blocks in length and others miles in length. We trust that Baptists will keep pace with this growth.

Rev. J. G. Murphy arrived on his new field at Flora on June 7th. The good people received him most cordially. He and his good wife found the pantry well filled with the necessary things to begin house-keeping with. Having started so well, of course, the pastor will with reason expect them to push the good work along every line. We know the Flora people, and feel assured that their new pastor will not be disappointed in them.

The most beautiful catalogue ever issued by the Crystal Springs Chautauqua is just off the press of Tucker Printing House. The

July 4, 1907.

program is a rich one. The new hotel doubles the accommodations. Dr. Len G. Broughton opens the session on 18th and 19th July. A great audience should greet him. If you want this beautiful catalogue write W. T. Foster, Mgr., Crystal Springs, Miss.

A Correction.

At the close of the article on "Eternal Fitness," by G. W. Riley found elsewhere in this issue, the type went astray and the proof-reader must have gone to sleep. It should read, "Deacon, I have a great mind to knock you down. In those few minutes you undid what it took me an hour to do." The doctor spent the greater part of that night in that home. "O for an eternal fitness of things."

The Gulfport Association held its annual session last week in Biloxi. It is said to have been one of the very best in the history of the association. Through the long-continued help of the Convention Board, this coast country now giving promise of growth and development, as never before, in Baptist matters. We have an able and consecrated ministry there, and the country is making rapid strides in material things.

State Missions.

Only one more Sunday remains before the State Convention. Several thousand dollars must be gathered up on that day, if we are to go to the Convention out of debt on the State Mission score. We are well able. Let every one do his level best, and all will be well.

The Union Meeting here conducted by Evangelist Geo. C. Cates is now in its third week. The interest continues, and great crowds throng the Coliseum where the meetings are held. There have been several hundreds of confessions of faith in Christ. We do not know the number. Later we shall attempt to set forth in order all about this confessedly great meeting. He is faithful in preaching the word leaning upon Christ. There have been an average of more than 50 professions a day. The business places continue to close from 10 a. m. to 12 m. The Lord is here in great power.

The Last Call for Names.

Once more we want to appeal to all the brethren and sisters who expect to attend the State Baptist Convention to send in their names. It will cause us great confusion and necessitate a long wait on the part of the delegates, if we have to assign any considerable number after their arrival. So please do not fail to send your name at once to Mr. I. N. Ellis, or myself.

It will doubtless be of interest to many to consult our railroad schedule, which follows. You observe Hazlehurst has five trains a day going North and five going South.

North Bound.		
No. 34 Arrives at Hazlehurst	at 7:53 a. m.	
No. 24 Arrives at Hazlehurst	at 10:53 a. m.	
No. 4 Arrives at Hazlehurst	at 1:25 p. m.	
No. 6 Arrives at Hazlehurst	at 9:12 p. m.	
No. 2 Arrives at Hazlehurst	at 11:15 a. m.	
South Bound.		
No. 5 Arrives at Hazlehurst	at 4:13 a. m.	
No. 1 Arrives at Hazlehurst	at 6:40 a. m.	
No. 33 Arrives at Hazlehurst	at 1:15 p. m.	
No. 3 Arrives at Hazlehurst	at 4:08 p. m.	
No. 35 Arrives at Hazlehurst	at 5:25 p. m.	

Trusting that we may have a great meet-

THE BAPTIST RECORD.

5

ing that will make new standards in the work of all denominational interest.
I am yours fraternally,
Robert H. Tandy.

That Evangelistic Conference.

At the suggestion of Bro. W. A. McComb of Gloster, I have been trying for several weeks to arrange a program for an Evangelistic Conference on Thursday night before the Convention. But we have not been able to hear from all of the brethren whom we asked to take part and some of them could not be present. For this reason Bro. McComb and I have just decided, in a conference over the phone, to announce an open meeting on Thursday evening for the discussion of Evangelism. We shall be glad for Brethren E. D. Solomon and O. A. Bamber to take charge of the meeting and lead us in the consideration of this great subject, but we trust that many of the brethren will come prepared to help out in the discussion. Let us pray that this meeting may be full of spiritual power and prepare our hearts for larger service in the Convention.

Robert H. Tandy.

Notice—Railroad Rates to the Hazlehurst Convention.

The following railroads will sell excursion tickets on account of the Mississippi Baptist State Convention under rules and regulations given below: Alabama Great Southern, Alabama & Vicksburg, Gulf and Ship Island, Illinois Central, Louisville and Nashville, Mobile and Ohio, New Orleans and Northeastern, Southern Railway, Southern Railway Company in Mississippi and Yazoo and Mississippi Valley.

Rules and Regulations.

Dates of sale—July 11, 12, 13, 1907, only.
Return limit—Tickets will be good to leave Hazlehurst, returning up to and including, but not later than, midnight of July 16, 1907.

Transit limit—Tickets will be limited to continuous passage in each direction.
Interline tickets will be on sale at regular coupon ticket offices only.

Form of tickets—From coupon stations, use contracts of Form 1-A or 1-G.

From non-coupon stations, use non-signature contracts of Form 1-C.

Routes—Tickets will be sold only via routes via which standard one-way fares apply.

Baggage—The usual baggage regulations will apply in connection with tickets sold at fares herein published.

Fares.

For adults—one and one-third first-class fare plus twenty-five (25) cents for the round trip (minimum fare 50 cents), from all points in the State of Mississippi, to Hazlehurst, Miss., and return, using basis of fares in effect February 1, 1907.

Children five years of age and under twelve may go at half the fare herein named; the contract and each coupon of such tickets to be plainly marked, stamped or punched.

John P. Hemby.

Attention, Messengers!—Important!!

The president and secretary of the convention desiring to organize the convention in the briefest time consistent with order and good taste, respectfully request and urge all messengers present on the morning of July 12 to report at the headquarters of

the committee on credentials in the ante-room of the church for enrollment before the 10 o'clock hour. To avoid the rush and confusion usual on these occasions, do not wait till the last minute to register, but go to the committee room as soon as you get your breakfast, or immediately on arriving in Hazlehurst.

Brethren, we respectfully urge you to help us to expedite the business of the convention by heeding our request.

Respectfully yours,

W. T. Ratliff, Pres.

John P. Hemby, Secy.

The Next Convention.

What about the place of the next meeting of our Baptist State Convention, accepting free entertainment, invitations, etc.?

On account of its central location, its accessibility, its adequate auditorium accommodation and ample hotel facilities, I am inclined to Jackson as the place of our next meeting.

Of course I should not favor appointing the meeting there without a voice from the city through its Baptist pastors, expressing a desire for the meeting, not only in words, but in proffered reduction in lodging rates to delegates and visitors.

T. J. Moore.

Why Is It?

Why is it that any of our brethren will tell us of a good meeting or some other valuable local religious news and make no mention of the place where the good thing occurred? Brethren if a thing is worth reporting we all want to know where it happened. Come now show up right. Talk is cheap and so is pencil lead.

J. A. H.

Meridian Baptist Pastors' Conference, 6-25.

15th Ave.—Bro. Swain preached at 11 a. m. and Pastor Bailey at night on, "The Devil's Prayer vs. Christ's Prayer." Two received by letter.

41st Ave.—Bro. Bailey preached at 11 a. m., Bro. Shipman at 3 p. m. Pastor Swain at night on "Baptism and the Lord's Supper." The meeting is to continue through the week with Bro. Shipman to do the preaching. Eighteen received since last report.

Bro. Farish supplied at Hickory in the absence of Pastor Miley.

Salem—Pastor Cook preached on "Coming Boldly to the Throne of Grace," Feb. 4:16, and on "Faith," Heb. 11:1. Collection State Missions \$7.55.

Highland—Pastor Roper preached on Jacob's Vow and the second in a series of sermons on the Prodigal Son. Seven received since last report.

First Church—Pastor Shipman preached on "Malachi's Last Message," and "Peter's Wonderful Deliverance," Acts 12:1-11. One received by letter.

The conference instructed Bro. Shipman to correspond with Evangelist Hamilton with reference to holding a meeting here for the Baptist churches of Meridian.

Rev. C. T. Kineanon, of Lexington, after more than a month's absence in Virginia with home folks and friends is again on his field at work. The 23rd was a good day with him at Duck Hill. Two members received, and a good offering for missions, one person giving \$25.00. The Sunday school, under the superintendence of Bro. Floyd T. Binford, is greatly prospering.

The Evolution of Modern Missions; Or the Reward of His Suffering.

By W. Alex. Jordan.

No. V.

Great Principles and Cardinal Elements:

A divine command.

Jesus says, "Who will dare say, do not go? Jesus says, 'Go into all the world,' who will say it is unnecessary? He says, 'Go preach the Gospel. Who will dare preach anything else? He has promised to be with us to the end. How is he to be with us? By the Holy Spirit which he giveth to us. How are we to know the truth? By the spirit which is to guide us into all truth. I might make a plausible argument against the necessity of preaching the Gospel to the heathen. But Jesus says, preach it. I might say, if God wants them saved he will do it. But Jesus says preach the Gospel to every creature. If we love Jesus, we will obey him, and not consider the consequences or question the wisdom of the command.

(B.) Greatness and Self-Assertion of the Gospel.

It is the power of God. It is the dynamism of the Almighty. He explodes error with it. He breaks the stony heart and introduces into it eternal life. It is an irresistible force that penetrates even the obstinacy of the human heart. It sweeps with great fury when there are obstacles in the way. It comes with the softness and gentleness of a stilling dew, and the strength and stillness of approaching sunlight, to the heart, that, like the opening rosebud, is ready to receive it. It is a power that saves and keeps saved. It purifies and preserves. It comforts and consoles.

This gospel is self-assertive. It needs only to be proclaimed. It is not dependant on eloquence, nor art of man's device to give it impetus. Like the irresistible tide, it is self-propelling. Like the steady gale, it sweeps with its own force. Like the electric fluid, it carries its own momentum. Like the noiseless approach of the invisible, its energy is divine and eternal. All the wisdom of the heathen is put to confusion by its simple declaration. All the superstition of the pagan religion vanishes forever before its invading light. The brightest minds of every age and clime have listened with bated breath to the thrilling story of the Nazarene, and, captivated by its spell, have been redeemed from sin.

(C.) Needs of the Perishing;

Man's needs are as great as his depravity, and his depravity is as deep as Hell itself. "All have sinned." Sin is confined to no class or clime. Wherever blood courses through human veins, that blood is tainted with error common to all. By no process, known to human skill can this poison be extracted. It brings disease, death, and, if unforgiven, damnation. Its fatal spell is over all alike. The little child and the man of extreme old age, are alike subject to its ravages. Without superhuman intervention, all are doomed to everlasting destruction. Our case is a pitiable one. We need help, and yet are not conscious of it. We need help and are conscious of it, but are ashamed to ask. We need help and are conscious of it and ask for help, but ask

too late. We will perhaps never know just the depths of our depravity here. The crucifixion of Christ is an index to what man is capable of doing. That was the darkest deed in all the annals of world-history. He was the just dying for the unjust. That was the unjust crucifying the Just. The need may be measured by the redemption price. The price was a priceless Jewel. It was the best of Heaven. It was the only acceptable price. Nothing else would have satisfied God, and nothing else would have redeemed man from Hell. "I need Thee, Oh, I need Thee."

(D.) Right to Know of This Redemption.

If a man is lost, he ought to know it. Some do not know it. If a knowledge of man's lost condition is necessary, it is likewise necessary for him to know the remedy for his salvation, if there be one. If the obligation rests upon us to carry the news of Jesus to the heathen, then they have a right to know of this Blessed Christ. They have a right to know it, if we ought to tell it. Their right to hear the Gospel is our obligation to give it to them. If His blood has cleansed us from all sin, its efficacy is manifest for every one, though a heathen, if he believes it. What have we done to merit salvation more than they? They have a right to hear it for Jesus commands us to take it to them.

6th. (A.) It Fulfills the Sublimest Prophecy of the Scripture—"The Heathen for His Inheritance."

Every new convert to Christianity among the heathen is a fulfillment of this prophecy. It is God's will for them to be brought into this heritage. He uses us as instruments in bringing "Other sheep not of this fold," and Christ's inheritance will not be complete until this Gospel shall have been preached in all the kingdoms of this world. What a glorious inheritance, for we shall be joint heirs with the Lord Jesus Christ, as we shall be heirs of God.

(B.) It Will Bring in the Consummation of the Ages, or Second Coming of Our Lord.

"This gospel shall be preached in all the world, then shall the end come." Certainly this is a consummation devoutly to be desired, in consideration of the fact that Jesus shall reign over all and sin shall be cut short. Sin abounds everywhere. The nations seem to be waxing worse and worse. War and blood-shed and carnage among the nations is greatly on the increase. Even our own nation is making preparations in time of profound peace for conflicts on the high seas. God's glory would most surely be advanced by the speedy coming of the Son of men.

(C.) Because it Involves the Conversion of Two-Thirds of the Earth's Population.

We should therefore make enlarged attempts in view of the enormity of the task. We are workers together with God. If God is engaged in the work, none could be greater. We are twice honored in carrying on a work which God himself is directing, and our prospects for success are as bright as the promises of God. Before such a stupendous work we would falter were it not for the fact that nothing is impossible with God, and He is not in harmony with world wide evangelism but He is directing and

projecting it for His own glory. Let the sentiment of the poet be our prayer: "China I breathe for thee a brother's prayer; Unnumbered are thy millions. Father hear the groans we cannot: Oh thine arm make bare, And reap thy harvest of Salvation there. The fulness of the Gentiles, like a sea, Immense, O God, be gathered unto Thee; Then Israel save, and with this Sainly train, Send us Immanuel over all to reign."

For the Nut Cracking Corner.

We are asked: "Don't you think that in this day of general education, we as Baptists, should have an educational standard for all applicants for ordination to the ministry?"

Answer: If by "standard" you mean that all should be required to go to school so long, or to go through so many schools, I say emphatically No. But if you mean, as the Scriptures teach, that a man desiring the office of a bishop should be required to be "apt to teach"—I. Tim. 3:2; or "able to teach others also"—II. Tim. 2:2; 2:24, I answer emphatically Yes.

We have no right to say where a man shall get the educational qualifications necessary to make him "apt to teach," but we sin against our Lord, by going against His word, if we ordain a man to the ministry who is not thus qualified to teach.

To be "apt to teach," three things are absolutely necessary.

1. One must know the meaning of the language he uses.
2. He must know how to use words correctly and wisely.
3. He must know the Scriptures.

Without these qualifications no one can be "apt to teach," and we just as much violate God's word if we ordain to the ministry a man without these qualifications as if we baptize by sprinkling instead of immersion.

This has been one of our weak points as Baptists. In shunning the rock of "an educational standard" we have often injured the old ship on the rock of ignorance.

Qualifications to teach are what the Scriptures demand. We have no right to hurt the cause of our blessed Lord by committing his word to men who are not "able to teach others also." It is man's individual duty to decide whether or not God has called him to preach, but it is the duty of his church to decide whether or not he is "apt to teach." He is responsible for answering or rejecting the call, but the church is responsible for his going out as an ordained preacher, therefore if he goes out without being qualified to teach the church has sinned against her Lord. Let the churches look to the Scriptural qualifications of a bishop and the educational standard will come round all right.

A sister asks: "What is the best evidence that one is growing in grace?"

Answer—The testimony of your homefolk. Those who see us in the home know more about us than we do about ourselves, sometimes. The devil may blind us, and we may blind the outside world, but neither we nor the devil can blind those who see us day by day in the home.

Next to the testimony of those in our home is our own self-forgetfulness in the religious interest of others and the glory of God. She who looks with approval on her own goodness is growing in self-righteousness instead of grace. Our "sanctified" people all miss it on this point.

Here is a question: "What is a heretic?"

Answer—From the general standpoint, a heretic is one who does not believe what you believe. From the Scriptural standpoint a heretic is one who so perverts the Scriptures as to make them appear to teach what they do not teach. One who is himself subverted and teaches doctrines contrary to the Scriptures—Titus 3:10, 11.

Some other than Baptist churches try men for heresy when they contradict some doctrine formulated by men, but Baptists have no creed but the Scriptures and, therefore must try men by a "thus saith the Lord."

The Scene in Gethsemane.

R. A. Venable.

(Matt. 26:36-46; Mark 14:32-42; Luke 22:40-46; Heb. 5:7-9).

Our Lord's agony and prayer in the garden is one of the most tragic and pathetic transactions to be found in that marvelous life, which the sacred writers have sought to set forth.

The place, the time, the attendant circumstances, and the chief actor in the scene all serve to heighten the effect of a picture, which arrests the attention and rivets the gaze of the earnest and devout souls through all the centuries wherever the gospels are read, and the gospel is preached. One stands before this portraiture in silent wonder; and as he ponders a feeling of awe steals over him, and a strange sense of mystery bewilders him. The central figure, moving under the awful shadow of the cross appears in a fierce struggle with the forces which are hidden behind the circuit of things visible. They storm the citadel of the suppliant soul and sweep him near to the gates of death. It is the purpose of these papers to consider this momentous experience in the life of our Lord. The passages detailing this tragic event are too long to be quoted. These papers are based upon the American Standard Edition of the Revised Version.

1st Textual Criticism.

There are various readings found in the best manuscripts, generally of minor importance, which should not be passed over without some mention, though they do not appreciably affect the current conception of the average reader. The most important item connected with this phase of the subject, is one involving the authenticity of verses 43 and 44 in Luke's record. It is now generally conceded that these verses can no longer be held as coming from the hand of Luke, but is one of the truthful traditions, which was incorporated by some later transcriber of Luke's gospel. For the convenience of the reader, the passages are reproduced. "And there appeared unto him an angel from heaven strengthening him. And being in an agony he prayed more earnestly and his sweat became, as it were, great drops of blood falling down upon the ground."

Westcott and Hort inclose the passage in double brackets. Dr. Hort says, in an elaborate discussion of the passage, "The documentary evidence, clearly designates the text as an early Western interpolation." Again he says, "These verses, and the first sentence of 23:34, may be safely called the most precious among this evangelistic tradition which was rescued from oblivion by the scribes of the second century." Our own Dr. Broadus says, "It must be admitted that recent criticism renders it doubtful whether this affecting passage properly belongs to the gospel of Luke, but probably no one should question that what it states is real fact, for who would ever have invented it. (Com. Mark, p. 121). The omission of the passage in a number of the best manuscripts, weighs heavily against its authenticity, but the improbability of any one's inventing it, is regarded as sufficient guarantee of its genuineness." Dr. Plummer says, "But if we regard the passage as probably a Western insertion in the text of Luke, we need have no hesitation whatever in retaining it as a genuine portion of historical tradition. It is true whoever wrote it. (Com. on Luke, p. 544).

In these papers the verses will be regarded as a reliable statement of what actually took place in the course of our Lord's struggle in the garden. The manuscript for and against its authenticity need not be given. There are other variations in the accounts which may be passed over for lack of space, since their importance is of little value in a cursory article like this.

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2nd. The Complementary Statements of the Respective Writers.

A comparison of the accounts given by the synoptics Matthew, Mark and Luke, disclose some interesting characteristics, and an obvious necessity of combining the three accounts in any fair and satisfactory study of the case. (1) Matthew distinctly represents Jesus as praying three times; Mark only mentions two seasons of prayer, but implies the third, while Luke mentions only one season of prayer, with a possible implication of the second.

(2) Matthew says, Jesus fell upon his face while praying. Mark represents him as repeatedly falling upon the ground, using the tense of repeated action, without any reference to the posture of his face to the earth; while Luke says, "bowing his knees he prayed, implying that his prayer was indefinitely continued.

(3) Matthew says Jesus began to be grieved and sorely distressed; Mark says he began to be amazed and distressed; Luke makes no mention of such amazement, grief and distress, but says he was in an agony, and that an angel came and strengthened him adding the account of the bloody sweat.

(4) Matthew and Mark both record Jesus' words to his disciples, "My soul is exceeding sorrowful even unto death;" Luke omits these words and compensates by the mention of the agony and the bloody sweat.

(5) Matthew records the prayer: "Father if it is possible let this cup pass from me, yet, not as I will but as thou wilt; while Mark gives: "Abba Father, all things are possible with thee, remove this cup from me, but not what I will but what thou wilt est;" Luke puts it "Father if thou wiltest remove this cup from me yet not my will but thy will come to pass."

(6) Neither of the synoptics makes any mention of the manner or tone of Jesus as he supplicates the Father for deliverance from the bitter cup which is now pressing upon his lips, but the writer of Hebrews lifts the veil from the awful scene, disclosing the agonizing Son of God, as offering his prayers and supplications "with strong crying and tears unto him who was able to save him from death." These mutually supplementary accounts serve to heighten the effect of that awful hour which hung between the upper room where the emblems of his

sacrificial death had been consecrated to a perpetual memorial, and the cross upon which his soul was to be poured out as the crowning act of that life of obedience to the will of the Father. The most striking dissimilarities in these complementary statements of our Lord's language emerge in the words used by Matthew as regards the cup as contrasted with that of Mark and Luke. Matthew puts it "Let this cup pass," while Mark and Luke have it "Remove this cup from me." The former would seem to emphasize the fact of Jesus praying that the Father would so overrule the circumstances of the time and place and instrumentalities involved in the closing scenes of his life, as that the cup would be removed; while the latter would seem to imply that Jesus prays the Father by direct interposition, and without mediaries of any kind would take the cup from him. That Jesus held that the Father wrought sometimes through means, and sometimes through direct interposition is too manifest to need any word from any man.

The Sacredness of Life.

The sacredness of human life is made very manifest by the whole tenor of the Bible. This truth has large prominence in the Old Testament records of God's commands to his people. They were forbidden to eat the blood of the animals which were offered in sacrifice unto God. Note these words: "The life of the flesh is in the blood that maketh atonement by reason of the life." The word "life" is rendered "soul" in the margin. In one place in the Bible the soul is spoken of as being precious. God sought, in most impressive ways, to convince the Israelites that human life is sacred; hence he prohibited them from making a common thing of the blood which was in their animal sacrifices. There is great significance in that regalardful treatment of what represented human life. And in other ways God trained his people to hold sacred the life of human kind. But we should not go to the extreme of saying that, because human life is sacred, therefore, no human being guilty of murder, ought to be executed for his crime. There are people who thus argue but the argument is not well founded. The other side of the question is that, because human life is sacred, therefore no one should murder another person. The life of a murdered person was just as sacred as is the life of the murderer. Indeed, the life of the murdered person may have been much more valuable, and even much more sacred, than is the life of a heartless murderer. There is a great deal of such sentiment indulged in by many people in regard to murderer. They say that the life of the murderer is too sacred to be put to death; but these people have nothing to say in favor of the sacredness of the life of the one who was deliberately killed by one who set no value on human life. God says that the one who so disregards the sacredness of the life of his fellowman that he murders him, should forfeit his own life. This is both just and philosophical. It was because human life is especially sacred that God attached an extreme penalty to the crime of murder. In every way God has taught us to regard the sacredness of human life; and this fact as to carefully preserve it, and use it to His glory suggests that we ought to so regard our own life as to carefully preserve it, and use it to His praise.—C. H. Wetherbe, in Ex.

News in the Circle.

Martin Hall.

Furman University, Greenville, S. C., has honored itself by conferring upon Dr. Williamson the degree of Doctor of Laws. This is certainly well placed.

Rev. T. W. Chambliss, Bevier, Mo., has been called to the care of the church at Wadesboro, N. C. Missourians dislike to give him up, but it is thought he will go.

Pastor Homer C. Cook has resigned at Jefferson City, Mo., and accepted the presidency of the New State Normal at Maryville, Mo.

Rev. W. A. Hamlett, Louisville, Ky., resigns the Fourth Ave. church and goes to Erray street church, Dallas, Texas. Bro. Hamlett was once at Grenada.

Evangelist E. W. Coakly is in a great revival at Middlebury, Ky. Thirty new members have been received at this writing.

Rev. Clay O. Bennett, son of Rev. J. A. Bennett, Tula, Ky., was recently ordained to the work of the ministry at Oak Grove church. Bro. Bennett is an old time friend.

Rev. J. A. Sullivan, Richmond, Va., has accepted a call to Washington, N. C., and will enter at once upon the work.

Mercer University, Ga., has conferred the D. D. degree upon Bros. B. H. and J. A. Ivey of Newman, Ga. Worthily bestowed.

Rev. M. M. Smith leaves the Second church, Dolin, Mo., and gives himself exclusively to evangelistic work.

Rev. Alexander Miller, leaves the pastorate at Madison Heights, Lynchburg and assumes work at Oxford, Ala.

Rev. A. O. Waters, of Missouri, has accepted the charge of the church at Manning, S. C. This scribe was formerly pastor there. It is a splendid church.

The entire faculty of Bethel College, Russellville, Ky., went out in a body. They were elected for another term, but could not accept the salaries offered.

The membership of the churches in Maryland is 11,005. Kentucky had more baptisms last year by 464 than Maryland has members.

Prof. E. A. Henderson, after continuous service in Carson and Newman College, Jefferson City, Tenn., goes to Franklin, Va., to take charge of the Franklin Female Seminary. He is a brother of Dr. J. T. Henderson, Bristol, Va.

Rev. C. L. Neal, De Funiak Springs, Fla., lately closed a meeting in his church, with 31 additions. The pastor did the preaching.

Pastor J. N. Penick, of Martin, Tenn., is with Rev. R. A. Cooper in a good meeting at Pontose. Bros. Cooper and Penick make a strong team. The Lord blesses their efforts.

Bro. C. E. Crossland, a layman of Birmingham, Ala., has been elected Field Secretary of the State Mission Board of Ala. He has entered upon the work.

Pastor L. B. Warren, Chicago, Ill., has been called to the First church, Owensboro, Ky. Come back South, brother, you are needed here.

Rev. J. D. Norris has resigned at Jessup, Ga., and will take a course at the Seminary Louisville, Ky.

Baron Uxkull has received a gift of \$10,000 for the Russian Theological Seminary. Dr. J. B. Gambrell of Texas, pledges \$5,000. The gift of \$10,000 was from a young lady in Rochester, N. Y.

Rev. S. J. Cannon was called to the pastorate of the Third Ave. church, Louisville, Ky., and has entered upon the work.

Pastor A. W. Hill leaves the Beechland church, Louisville, Ky., and Rev. J. H. Barber has been called to succeed him. He accepts and enters the field at once.

Evangelist Mordacai Ham is in a splendid meeting with Pastor L. T. Wilson at the East Church, Louisville, Ky. 19 have been received for baptism and the meeting progresses with unabated interest.

Signs of Promise.

The session of the Gulf Coast Association closed last Thursday night, was full of the blessing of our God. The letters bore glad tidings from the churches in the matter of baptisms, there having been 228 in the different churches. The contributions belonging to the last conventional year were liberal for all objects. The brethren were using the few days intervening the Convention in their State Mission contributions with prospects of large increase. Moss Point had set her heart on \$125.00, Biloxi was well on to \$150.00, Gulfport First was pressing for \$200.00, while Handsboro and North Gulfport had closed up theirs at an even \$100.00. Seranton had sent by her messengers \$50.00, Escatawpa had sent \$25.00, with smaller amounts from the smaller churches. I remember thinking when I heard long years ago Bro. Walne plead for the coast, yes we must spend money there on the principle that the poor have the gospel preached to them, and little did I think we should have such returns for our work as the above. The population on the coast has increased largely in the last few years. Indeed from Biloxi to Pass Christian the beach is so thickly settled that you are not at any time scarcely out of sight of a residence. Our preachers are in high favor with the old men at Beauvoir, and some of them have membership in the churches. The houses of worship that had suffered from the storm of last September were once more in service with the exception of McHenry and Ocean Springs and here building funds were being raised and they hope to begin shortly the erection of houses. It was a great pleasure to worship with the Mars Hill church and mark the interest that pervades this church now not far from her 100th birthday. They have given this year for missions close to \$150.00 while they rejoice in a liberal hand extended to the College. It was here at my last visit before this, Bro. J. H. Lane and the writer after a thorough examination of Bro. W. A. Hewitt now of Columbus, set him apart to the Gospel ministry. I shall never forget that event and the part I had in it as examiner. It was a great day that we had at New Augusta when we dedicated the house of worship and then took a

collection for State Missions, and so great was the liberality of the church and friends, that the amount went over the 100 mark. You will remember that just as the house was nearing completion the storm came on it and it had to be done over again. The pastor however was brave and the people seconded nobly his efforts. We stood by and helped as they helped themselves, and our God has given the victory. The 5th Sunday I spent with the Columbia saints and found evidence in abundance not only of a rapidly growing town in new residences but also in public buildings. Among them a magnificent court house and school house, the former in stone with furnishings of tasty and almost luxurious character. The Baptist shepherd and his accomplished wife are eagerly waiting the day to move into the new pastorium soon to be completed at a cost of \$2,500. This did not seemingly interfere with the collection for State Missions which came so near the 100 mark that the pastor thinks it will be easily reached. There are many evidences of spiritual prosperity, and the time is not far distant when Columbia will be a tower of strength in the work of the denomination.

This trip among the golden candlesticks required an absence of ten days and I am home in time to see that other churches have not been lagging in the cause of missions. I rejoice in the upward trend for State Missions in the gifts from Starkville and Shuqualak, sister churches in the Columbus Association. A few days more and we shall greet each other at Hazlehurst. Till then may pastors and people abound in faith and utterance and knowledge and earnestness and in love and with this glorious quintet of graces may they abound also in the grace of giving, and may our God give us victory.

A. V. Rowe.

"The Scripture describes certain men of the last days as 'without natural affection.' It is stated in the daily press that a Portland, Me., business man went to the wharf in that city on the arrival of the Shiloh yacht 'Kingdom,' with 47 'Holy Ghosters' just returned from the Holy Land, and extended to his son a warm greeting after months of absence, saying: 'I thought you might not come to the house. Your mother wanted me to give you her love and to say that she would be glad to see you.' The last sentence was uttered in a voice that broke into a half sob. The Shilohite seemed unmoved. 'I shall be too busy to go up to the house,' was the cool reply, 'and am too busy to stop now to talk.' What form of religion is this which destroys natural affection and turns the hearts of children away from their parents?"

BOOK OF PRAYERS
Complete Manual of several hundred model, devout, suggestive Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Sentimental Prayers. Pkt. size, 128 pgs, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agents Wanted. GEORGE W. NOBLE, Lakeside Bldg, Chicago

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An Experience, - Junius W. Millard. Price per dozen 5c; 30c per 100.
Class books. For visitor's, 2 cents each.
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Send for prices of Libraries, Song Books, Reward Tickets, and other supplies or samples.

Baptist Sunday School Board,
Nashville, Tennessee.

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is loss of flesh. Waste of time. Reduced strength. It exacts this penalty every time it is used. This is its record of 100 years. The reward of Johnson's Tonic is: A clear skin. A bright eye. No loss of flesh. No waste of time. It cures fever in hours instead of days. It enters the blood and drives out every trace and taint of Malarial poison from the blood. Does things quickly. Write for agency. THE JOHNSON'S CHILL AND FEVER TONIC CO., Savannah, Georgia.

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Creation and Formation.

In the beginning—before time was recorded—God created the heaven and the earth. Gen. 1:1-3. This is all that is known about it. Just a plain statement of the fact, which some have tried to refute but in vain. There is no other way to account for the existence of these things, but we may learn of the formation, for, though created, yet not formed, v. 2. In v. 3, light is created, v. 4, light is divided from darkness, and time begins, for God called the light day, and the darkness night, and that was the first day. Second day, v. 7, 8, God formed (made) the firmament, and called it heaven. Created in the beginning, but formed the second day of time, and used it to divide the waters that are above it from the waters below. 3rd day, v. 9, 10, God formed the earth and seas. v. 11 God spake and vegetation came. v. 12 the earth brought it forth. 4th day, v. 14 implies the creation, and v. 16 declares the formation of the sun, moon and stars, their purpose; v. 17, God set them in their places. 5th day, v. 20, and first clause of 21 tell of the creation of those things that live in water and fowls of the air. In remainder of v. 21 we see the formation. 4th day, v. 24, the creation, and v. 25, the formation of every kind of animal life, every thing that lives on the earth except man; v. 26 tells of God's purpose, his proposition to make man; v. 27 tells of the creation of man both male and female, but there is nothing said of the formation of man in first chapter. 7th day, God ended his work, and rested, etc. Chapter 2, v. 4, 5, tell us that these are the generations (the things as they were) of the heaven and earth when they were created, before they grew, etc., and that there was not a man to till the ground; v. 6, tells of the first rain, and v. 7 of the formation of man, the male and God put him in the garden which he had planted, and v. 18 man was alone; God said it is not good that the man should be alone; I will make him an helpmeet for him. So, v. 19, God brought all beasts, animals and fowls to Adam for him to name, and v. 20, Adam named everything; but there was no companion (helpmeet) for him. She had been created with him, but not formed at the same time; v. 21-22, tell us of the formation of the woman.

Review: In the beginning God created the heaven and the earth, but formed the heaven, on the second day of time and formed the earth the third day. He created, and made the sun, moon and stars the 4th day, and the fishes and things that live in water, and fowls the 5th day; created man, male and female, on the 6th day and ended his work, and rested the 7th day, the ending must

have been the forming of man, as their formation is not mentioned in connection with 6th day. J. M. Godwin.

CURE FOR LIQUOR AND TOBACCO

The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add with stamp, Kansas Anti-Liquor Socy, 68 Gray Bldg, Kansas City, Mo

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HEALTH FOR ALL WOMEN

Why Lose the Buoyancy of Youth? Whether Young or Old Every Woman May be Healthy.

To look well and feel well, you must be well. To do this, you must keep the mechanism of your body in perfect running order.

A woman's constitution is far more intricate and delicate—more easily injured and disarranged—than the mechanism of the finest watch. Yet no one would think of allowing a watch to get all out of order before repairing or cleaning it.

How many young ladies there are, who pay no attention to the first symptoms of diseased organs. Pains in back, head, abdomen, right or left side, and sometimes in the hips and lower limbs, tired and languid feeling in the morning; worn out and distracted nerves, leading to a cross and petulant disposition. Natural color fading from the cheek, the light and lustre from the eye, the once pleasant smile from the face—all these going or gone. What does it mean? Simply that some one or more of the delicate organs are not performing their work as they should.

Nature needs some assistance. These aches and pains—although slight at first—are danger signals, and you ought to heed their warnings before the trouble becomes chronic and disease gets a firm hold on your system. A nerve-tonic and strength-builder—the best you can get—is what you need at such times. Zoa-Phora is just that; ladies—lots of them—who have used it, say so. We know it is so because Zoa-Phora is made for women—all women—old and young, and has a successful record for thirty years. We want you to know this too by a thorough trial of Zoa-Phora in your own case. Whether you are slightly ailing from periodical

sickness, or suffering from some form of womanly weakness in a more serious degree, Zoa-Phora will help you. Thousands similarly afflicted have been cured by its aid, why not you? The record of what Zoa-Phora has done for women is proof of its virtue. The Zoa-Phora Co., Kalamazoo, Mich., can send you books of testimonials containing the names of hundreds of women who are glad to recommend Zoa-Phora to their suffering sisters.

If the delicate organs are congested, relaxed, displaced, or in any way diseased, and do not perform their duties properly and regularly, Zoa-Phora will restore them to their normal activity. The vital force known only to a healthy woman will return and there will be joy in living.

Thousands of women—not hundreds—my sister, attest the fact of the restoration of their health by the use of Zoa-Phora. Ask some of your lady friends about Zoa-Phora. Better still, go to a reliable drugist and get a bottle, begin its use according to full and complete instructions in each package. You will receive Zoa-Phora from the drugist already prepared, compounded in just the right proportions, and put up in sealed, sterilized, one dollar bottles. Just ask for Zoa-Phora—no other explanation will be needed—and no mistake will be made.

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Your dairy will not be complete without a red cedar churn as your kitchen will not be well fitted without a red cedar bucket. They will never wear out if properly cared for. If your dealer does not carry brass bound red cedar ware made by the Prewitt-Spurr Mfg. Co., Nashville, Tenn., write to them for catalogue. They manufacture packing pails for all purposes, well buckets, and churns.
For the Kitchen

Woman's Work

Mrs. JULIA M. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hockett, President, Meridian; Mrs. W. K. Woods, Secretary, Meridian.

The annual meeting of our Baptist women will be held in Hazlehurst July 11, 12, 13. The first session will be Thursday night before meeting of convention.

The annual meetings of our W. M. U. are great spiritual uplifts to us and we ought to make every effort to attend. We urge you to meet with us and help us by your presence and prayers.

Mrs. Wm. R. Woods.

The meetings of W. M. U. will be held in Presbyterian church. Opening session on Thursday night. We will be welcomed by Mrs. Dods of Hazlehurst and Mrs. Geo. Riley of Jackson will respond. No set programs have been made. We wish every woman to take part and feel it is her duty and privilege. The main objects to be presented and discussed will be the Bible Training School and work fostered by the S. B. C. and State Boards. The Sunbeam work and Young Woman's Auxiliary will be made special features. Special work requested of Sunbeams to be done during coming year will be building of chapel at El Paso, Texas, and a Girls' School Compound at Yingtak, China. We ask that you earnestly pray for our meeting asking our Heavenly Father to guide and direct all that we do. May all be done to the glory and honor of His name.

Mrs. Wm. R. Woods.

See y. Cent. Com.
Notice—Send in reports promptly that we may have a full account of work done during the year.

Central Committee.

Topic for July.

Door of Daring.

The mountains that enfold the vale
With walls of granite steep and high,
Invite the fearless foot to scale
Their stairways toward the sky.

The restless, deep, dividing sea
That flows a foams from shore to shore,
Calls to its mounted chivalry,
"Push out, set sail, explore!"

And all the bars at which we fret,
That seem to prison and control,
Are but the doors of daring, set ajar before the soul.

Say not, "Too poor," but freely give;
Sigh not, "Too weak," but boldly try.

You never can begin to live
Unless you dare to die.
—Henry Van Dyke.

Argo Red Salmon is the fish that made Alaska valuable to the United States.

Woman's Missionary Union has accepted by vote of those present at the recent gathering, the high mark set for them, viz: One hundred thousand dollars for Foreign Missions; seventy-five thousand for Home Missions. But shall we attain it by a mere answer of "yea," given under a burst of enthusiasm? Nay, verily. If accomplished at all it must be by self-sacrifice on the part of many; by large gifts from those to whom much has been given. There must be a steady increase of contributions from our societies.

On all hands, there are congratulations at the great work accomplished by all the Boards during the past year. That year has gone. Let us turn our faces to the new year, hopefully, prayerfully, confidently. The mark may be reached if each one reach a little higher. Let no one however poor or humble say, "I have no part in the work." "Forgetting the things that are behind, and reaching forth to those things that are before let us press toward the mark."

What is the outlook in the Christian world? During Christ's ministry, a few humble men and women followed him. During the first fifteen centuries, after He left the world the number of his followers reached one hundred million. Another one hundred million were added by the opening of the eighteenth century!

The present century claims five hundred believers in Jesus Christ. After forty-five years of labor our Foreign Board reported in 1890, 2,213 believers in heathen lands. For 1906, the missionaries reported 2,239 baptisms for one year.

What a grand advance!

Recommendations of Executive Committee of W. M. U.

Grateful for a year of marked increase along many lines of new work and feeling assured of still greater things in the coming year, your Executive Committee submits the following recommendations:

Motto.—That the motto for the year 1907-1908 be **Larger Things in prayer, study, organization and contributions.**

2. Young Women's Societies.—That the organization, encouragement and general increase of Young Women's Missionary Societies be a prime object for the ensuing year. That to this end we recommend the adoption of a universal name, a motto, a pin and a definite moneyed aim.

3. Sunbeams.—That the W. M. Society of each church be urged to encourage and feel responsible for the maintenance of a Sun-

beam Society; that as the special object for these Societies this year they build a school on a foreign mission field to be known as the "Sunbeam School Compound," Yingtak, China, the cost of which shall be \$5,000; for Home Missions a school at El Paso, Texas, to be known as the "Sunbeam School of El Paso," the cost of which shall be \$5,000.

4. Boxes.—That the box work both for Frontier Missionaries and Mountain Schools be continued.

5. Margaret Home.—The continuance of the plan of apportionment of the running expenses of the Home among the different States; that if at the close of the year there is a surplus on hand over the amount raised for year's expenses, the said amount be placed as a nucleus for contingency fund, and that the amounts apportioned to States be sent through State Central Committee to the Treasurer of W. M. U. to be paid by her to Treasurer of Local Board.

6. Our Mission Fields.—That Our Mission Fields be reorganized as the official publication of W. M. U. and that the Societies be urged to increase its circulation among pastors, B. Y. P. U. and other mission workers.

7. Literature Department.—That the W. M. U. having received a fund for the maintenance of a Literary Department, Societies be urged to avail themselves of its large and varied supply of leaflets, mission manuals and other helps at nominal cost, and also provide themselves with the organs of the Boards.

8. Calendar.—The publishing of a Mission Calendar through the Literature Department, price 10 cents, provided that State Central Committees become responsible for two thousand copies before September 1, 1907, and that a committee be appointed at this session to prepare calendar for 1908.

9. Weeks of Prayer.—The continuance of the weeks of prayer in January and March, and that we use every possible means to increase the special contributions made at this time for Foreign and Home Missions.

10. Study Course.—That the Societies, as far as possible, at some time during the year take up the ten weeks' Study Course as arranged by the Educational Secretary of the Southern Baptist Convention.

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A Call to the Women of the Southern Baptist Convention. Who sounds the call? It comes from the Master. Consecrate yourself this day, willingly unto the Lord.

What is the call? Feed my lambs. Where are the lambs? "Out on the mountains bleak and bare, away from the tender shepherd's care."

What are the lambs crying for? They are crying for the bread of life. Hungry, eager hands are stretched out to Miss Buhlmaier, begging for the bread of life, but the supply is too small to give to all.

Women of the South and West, shall this thing be?

Souls are crying for that which will save from everlasting death! Think of Dr. Gray's thrilling appeal to house our churchless ones, lest they stray off to the barren wilds of sin, or wander into alien folds.

The foreigners coming into our midst from every part of the world demand our Christian care.

Dr. Gray has said that the opportunity this year brings will never come again, and if not seized now, will slip away from Baptist grasp forever.

Many women at our great convention pledged themselves to give one-tenth of the cost of their wearing apparel for one year to Home Missions, so that Dr. Gray may have the money that he has asked for, to strengthen and broaden his great work. Who else among us will join this Tithing Band, and through a little sacrifice burst the coffers of Home Missions until they shall overflow into Foreign Missions?

Let us have a Band in every State, and at our next great gathering, find out to our great joy, that God has mightily blessed our efforts.

The message is not mine; it is from the Lord.

Mrs. Geo. A. Schmelz.

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The public is now able to secure a nice, clean liquid for the cure of eczema. Sample bottle sent postpaid to any address far 5c by Imperial Medicine Co., Houston, Tex.

A Question.

Bro. L. A. Duncan's article under the caption Bible Schools has in it the following:

"The Christian world it seems, gives \$5,000,000 annually to Foreign Missions; spends \$1,200,000,000 for liquor bills." If this should be read by people in Japan or the Philippines would they not think that the same persons who give \$5,000,000 for missions spend \$1,200,000,000 for liquor?

Bro. D. says that 87 per cent of church members come from the Sunday School. Does that mean that there would be only 13 per cent of those that now join the churches if there were no Sunday Schools?

J. R. Sample.

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Deaths

On May the 12th, 1907, little James, the infant son of Mr. and Mrs. Walter Coker, of New Albany, Miss., was called from the tender care of loving parents into the joys of sweet sleep in Jesus.

James was a beautiful, bright baby, the first and only child of his loving parents, and was cared for with the tenderest care, but God saw it best to call him to Himself and all that a good doctor and faithful nursing could do could not stay his going. Never have I seen young parents more deeply grieved and yet so humbly submissive to the Master's will. God bless them with the fulness of his love and comforting grace.

Though now they feel so sad and lone And weep each day the loved one gone One day they'll meet their lovely boy And spend their time in endless joy.

E. L. W.

Died.

At Brownsville, Miss., June 15, 1907, J. M. Sandridge, aged nearly 70 years, born 1848.

Joined Benham Baptist church 1870, of which excepting a few years, he remained a most useful member.

Married Miss Mary G. Smith, Madison county, Jan. 2, 1873, who still survives, with seven children, ten grand children and many friends to mourn his departure.

For many years a leading citizen of Madison county, had high sense of honor and all greatly respected him.

"Though dead, he yet speaketh," and his family, all, will strike hands with him on the golden shore.

J. B. Phillips.

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At Sam Jones Camp Ground Near Gloster, Miss., July 21-29, 1907.

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FORTY-SEVENTH ANNUAL STATEMENT

OF THE

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JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mortgages, \$5,809,650.00	Policy Reserve \$16,006,708.00
Bonds and Stocks (market value) 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies 293,545.75	Reserve to provide for all other Contingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total \$19,009,550.82	Total \$19,009,550.82

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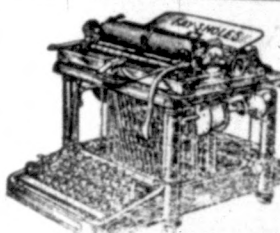
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This lotion destroys the poisonous deposit of the MOSQUITO. Instantly cures pain resulting from their bites. When applied to exposed parts while sleeping MOSQUITOS hunt other quarters for their prey. Take warning and prepare for them as they spread MALARIA and YELLOW FEVER. Guaranteed—Price 25 cents, by mail 35c. Hart's Drug Store, Columbia, S. C.

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Royaline Oil answers so many useful purposes in the home that many have said it is like having a doctor in the family. Accidents will happen. Royaline Oil never fails to meet the emergency. In cases of hurts, cuts, burns, sprains, bruises, cramps, diarrhoea etc. there is nothing that can equal it. It is cash on the spot every time or your money back. It has been sold on guarantee for fifteen years. NOT one bottle has ever been returned. It never fails to please. Try it, and you will use nothing else. 25c, 50c. For sale by druggists and dealers.

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Hattiesburg, Mississippi, July 12 to 23, 1907.

One fare, plus 25 cents, on all railroads in Mississippi. Tickets, on sale July 12 to 19, return limit July 23.

Chautauqua season ticket only \$2.50. Frederick Warde, the famous Shakespearean actor, July 12, 13, 14.

Ellsworth Plumstead, Impersonator, July 12-15.

Rev. J. E. Carpenter, July 14.

Chautauqua Orchestra entire season.

Robert Pitard, Violinist, July 12-17.

Rita Rich, Giving Folks Song in Costume, July 15-21.

H. H. Ahrens, July 16.

Mrs. Robert Pitard, Pianist, July 16.

Candidates' Day, July 17.

J. E. Woodland, Scientific Lecturer, July 17, 18.

Hon. J. E. Bowers, July 17.

Luther Manship, Entertainer, July 18, 19.

Inter County Contest in Declamation and Athletics, July 19.

J. N. Powers, July 20.

J. N. Powers, July 20.

Morphet and Smith Concert Co., July 20-22.

Dr. W. T. Lowrey, July 21.

Capt. Jack Crawford, two entertainments, July 23.

For further information, address H. P. TODD, Sec'y and Mgr., Hattiesburg, Miss.

How Is It?

A brother reports a glorious meeting. The Holy Spirit seems to be present in great power in pretty much all the meetings held by this promising young minister. In the report referred to I notice these words, "Some glorious manifestations of the regenerating power of the gospel were witnessed." I am not able to reconcile this statement with the language the of Apostle Paul in his letter to the Corinthians. He says: "For the preaching of the cross is to them that perish fool-

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ALL SOUTHERNERS
to visit

The JELL-O Booth
at the

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Located in Food Products Building at entrance to Horticultural Court.

We have provided a spacious Rest Room especially for your convenience, where you may meet friends, write letters, read your favorite magazine, etc., etc.

Our demonstrators will be glad to serve you with JELL-O, the dainty dessert, and Ice Cream made from JELL-O ICE CREAM Powder, free, and explain how easily they can be prepared for the table.

The Genesee Pure Food Co., Le Roy, N. Y.

ishness. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them because they are spiritually discerned." Again, "But God hath revealed them unto us by His Spirit."

If the Gospel is foolishness to the natural man—the unregenerate man—how can the gospel have any power to regenerate him? and how can he, the natural man, who is destitute of spirit life, know the gospel if it is spiritually discerned? The engine can not move the train when there is no steam.

J. R. Sample.

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It is the mark borne only by the original "Rogers" ware. Let us send you Catalogue "O" at once. Address: ROGERS BROS. CO., Meriden, Conn. SOLD BY LEADING DEALERS

The Home.

"When I Have Time."

"When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded
Now with care
I'll help to lift them from their
low despair—
When I have time!"

"When I have time, the friend I
love so well
Shall know no more those weary
toiling days
I'll lead her feet in pleasant paths
always—
When I have time!"

When you have time, the friend
you hold so dear
May never know that you kindly
mean
To fill her life with sweet content—
When you have time!

Now is the time! Ah, friend, no
longer wait
To see her loving smiles and
words of cheer
To those around whose lives are
now so dear
They may not meet you in the
coming year—
—Michigan Christian Herald.

Frankness Between Husband and Wife.

"If we were always strictly
just, there would be no necessity
for being kind."

To my mind, almost the greatest
requirement to marital happiness
are frankness and a strong sense
of justice, for they touch almost
every phase of the dual life.
Where both husband and wife
possess a strong individuality, it
is unreasonable to expect that
there shall be no friction, but if
there be frankness and a willing-
ness to look fairly at both sides
of the subject, matters cannot
well go far wrong. To be really
"just" implies that one shall be
just in thought as well as in action.

From the beginning of my married
life I made up my mind
never to allow myself to brood
over any grievance, but, after my
resentment had subsided, to ask
myself honestly if it were a real
grievance, or injustice; and, if so,
to go to my husband and in a
calm manner point it out, and
allow him a chance to explain or
justify his words or actions. To
approach a man in a spirit of
anger or bitterness seldom has
any effect, except to increase the
existing trouble. On the other
hand, the right sort of man can-
not but feel increased respect for
a wife who, refusing to allow her-
self to harbor unkind and per-
haps unjust thoughts towards
him, causes him to feel that in
her opinion, his errors in his treat-
ment of her result from a lack

of knowledge of her woman's na-
ture rather than from intentional
unkindness.

When one has been wounded, it
is not an easy thing to conquer
one's pride and hurt feelings suf-
ficiently to talk the matter over
in a really kindly way. It is so
much easier to pose as an injured
martyr in silence, and brood over
an apparent unkindness, than to
speak out candidly and in the
right spirit.

And right here is a point which
cannot be too strongly empha-
sized, and which if the truth were
known, has done more to cause
husbands and wives to drift apart
than almost any other thing. The
worst feature of it is that the
two most concerned seldom sus-
pect it of being a cause of their
unhappiness. The point is this:
many a husband or wife who
would scorn to utter a disparag-
ing word of each other to a third
person, feel no shame or self-re-
proach in cherishing bitter and
angry thoughts and brooding over
fancied wrongs till love, sym-
pathy and confidence are almost
swallowed up by coldness and
suspicion, often unexplained and
misunderstood.

The spoken words may be for-
gotten by the hearer, but the un-
kind thought, being in one's own
heart, are productive of a thou-
sand-fold greater evil, for they
undermine the foundation of love
itself—for what is love without
trust? We should feel a sense of
shame in ascribing to one whom
we love motives of which we our-
selves would not be guilty. How
little can we follow the windings
of another's thought, or guess the
motives that prompt his actions,
and yet how ready we are to
judge and condemn in silence
those to whom our love should
make us loyal! True love is such
a rare and precious gift that both
husband and wife should jealous-
ly guard their respect for it and
for each other, even in thought.

A wife said sadly to me the
other day: "O, why did some
one not talk to me about these
things before? It would have
saved me years of repressed bit-
terness. If I had only opened
my heart frankly to my husband,
all might have been different. As
it was, it seemed to me I was
giving him his just dues by not
speaking unkindly of him, never
realizing that my bitter thoughts
toward him were working us both
much greater injury."

What qualities do I most ad-
mire in my husband? A readiness
to be pleased is one of his traits
which brings much quiet happi-
ness into our married life. In
the management of the home he
trusts me entirely; and though
he may suggest, he never dic-
tates. He is seldom too busy or
too tired to listen interestedly to
all I may have to tell him. Though
he tells me his business vexations,
he does not make me suffer on
account of them, and is always

ready to do the helpful little
things that mean so much to a
woman. In money matters he
takes me into his confidence and
partnership.—Good Housekeeping.

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Forgiveness.

A teacher in the Baptist Sun-
day school of Thomasville asked
her class, composed of little boys
and girls, if they could tell her
the meaning of forgiveness. A
chubby hand was raised and a
little one said, "To love again."

That child answered far better
than it knew. No philosopher
could have expressed in clearer,
stronger terms the spirit of for-
giveness. It answers the hollow
and meaningless expression so
often used, "I can forgive but I
cannot forget." It is impossible
to forgive and not forget. The
Lord tells us that he not only for-
gives our sins but buries them in
a sea of forgetfulness.

"To love again." What wis-
dom from a babe! We gain a
new conception of the divine prin-
ciple of forgiveness when we ut-
ter the answer of this little child.
What boots it to the one who
wronged us, and may be suffer-
ing from it, that we are simply
silent about it, and with no out-
flow of love and compassion in
our hearts? We might as well
make no pretension to forgive if
we do not love again.

It is vain to say we cannot do
it, for we can; and we must if
we expect forgiveness for our-
selves. "Forgive us our tres-
passes as we forgive those who
trespass against us." That is the
divine condition upon which our
pardon is based. We must love
again, and we will, if the spirit
of Christ be in us.

O, you men and women who
go about the world, with silent
lips it may be but hiding in your
heart hatred toward your fellows.
Learn the lesson this child would
teach you. You must "love
again," and if the blessed stream
is set flowing all other problems
will be solved, and the shadow
will be lifted from your life.

Love is a mighty conqueror. It
is too strong for the dark and
devilish spirit of hatred, envy,
malice and jealousy. It settles all
the complicated and vexing ques-
tions that confront us in our so-
cial as well as our religious lives.
If we do but "love again"
those who, perhaps, have sinned
against us, we will be a blessing
to them and to ourselves, and the
day will break in glorious beauty,
however dark the night may be!
—Ex.

His First Experiment.

President Ira Remsen, of the
Johns Hopkins University, in an
address to the students of a pre-
paratory school told the story,
which the Baltimore Sun repeats,
how he first took an interest in
the study of chemistry.

The old system of instruction
consisted of cut and dried answers
and questions; and if a student
tried to express his own ideas in
his own words he was likely to
be told that the words of the book
were good enough. So young
Remsen found himself well ad-
vanced in his chemistry textbook

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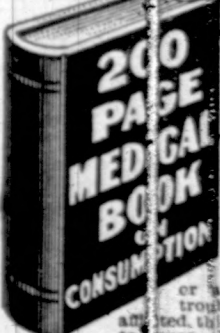
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First Baptist Church Columbus.

The following bit of interesting history is clipped from The Columbus Dispatch:

When the demolition of the First Baptist church, which begun Monday, June 17th, is completed, an old and historic building around which many fond memories cluster, will have passed from view forever. The church was completed in 1840, and during its existence, embracing a period of nearly three score and ten years, it has been the happy scene of many wedding ceremonies, has witnessed the sorrow of devoted relatives and friends who wept at the bier of the departed dead, and again its walls have echoed with songs of joy when the pleadings of eloquent divines who have conducted revivals there have brought repentant souls to Christ.

Mrs. Anne Franklin, who at the time of her death, which occurred only a few short years ago, was the oldest member of the congregation, wrote a history of the church in 1901, and from this exceedingly well written narrative some interesting facts are obtained. The church was organized in 1832, among the charter members having been Maj. Thos. G. Blewett and Mr. Thos. McGee, both of whom were prominently identified with the early history of Columbus. For several years the congregation was without a house of worship, services having been held in the Masonic Temple, which was located at the corner of Seventh street and North Third avenue, which is now a part of Gen. Stephen D. Lee's front yard. The only church in Columbus at that time was the Methodist, the other denominations having held services at Franklin Academy.

The membership of the congregation increased so rapidly that in 1838 it was decided to erect a house of worship. Dr. Geo. Tucker was then pastor, and after casting about to secure a suitable location the lot at the corner of Seventh street and North Second avenue, on which the building now being demolished is located, was secured. The sum of five thousand dollars was paid for the lot, which was purchased from Miss Maria Morse, who for many years taught a primary school in a little rose-covered log cabin, located thereon. There was a strip of ground between the plat purchased from Miss Morse and the building which was then the Methodist church and which was recently purchased by the Jewish citizens for use as a synagogue that was owned by Col. McLaren, a wealthy citizen of his day. Col. McLaren was a Baptist, while his wife was

an adherent of the Methodist faith, so he divided the ground equally between the two churches.

The erection of the building was commenced in 1838, but it was not completed until two years later. Information directly concerning the erection of the church is somewhat meager, and no one seems to know the exact date of its dedication. It was probably some time during the fall of 1840, however, that the building was dedicated, as the final report of Maj. Thos. G. Blewett, who was treasurer of the building fund, is dated December 18th of that year. This report shows that there had been paid out to contractors the sum of \$14,422.88, and as \$5,000 had been paid for the lot, the total cost of the building and site was nearly \$20,000. Maj. Blewett was the prime mover, not only in the building of the church, but in its support and maintenance after it had been completed. He presented to the church the deep-toned bell which for more than half a century has called the members to services. He also gave the magnificent silver service, which was recently augmented by a gift from Mrs. Eugenia Moore and which is now unusually elaborate. Colonel Blewett's purse strings were always open when the church was in need, and it is said that his total contributions amounted to something like \$18,000. A. D. Brown, a former Columbian, who is now a wealthy shoe manufacturer in St. Louis, has been a liberal contributor, having recently given the church a handsome carpet which cost \$700.00.

At one time during its history the old church was used as a temporary hospital. After the bloody battle of Shiloh, where thousands of Confederates were killed and wounded, many of the sufferers were brought to Columbus and nursed back to health within the sacred walls of the old building. The elegant carpets were taken from the floors and cut into squares to be used as coverlets for the suffering soldiers. The church had no Baptistry until after the civil war, converts having been baptized in the Tombigbee river at the foot of Main street, near the point where the county bridge now stands.

Many important religious gatherings have taken place in the old church. The Columbus Baptist Association has held several sessions therein, and the State convention has met there three times. In 1881, during the pastorate of Rev. Henry W. Battle, who was ordained in this church, the Southern Baptist Convention, one of the largest religious bodies ex-

tant, was royally entertained here. There were about eight hundred delegates, and all the local churches were thrown open for their deliberations, and they were welcome guests at all the principal homes of the city.

Since its organization in 1832 the following pastors have successively served the church: Revs. Tucker, Bailey, Walthall, Caine, McLeod, Tichenor, Russell, Buck, Teasdale, Bostor, Cason, Goodwin, Battle, Taylor, Dobbs, Johnson, Jones, Miller, and Rev. W. A. Hewitt, to whose indomitable energy and zeal the erection of the new building is largely due. Since coming here two years ago Mr. Hewitt has built the church up so rapidly that the old building was not large enough to accommodate the large congregations which gathered there, and when he appealed to the members for the money to undertake the erection of a new church his appeal met with a prompt and liberal response, which shows that his very efficient work has been thoroughly appreciated.

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